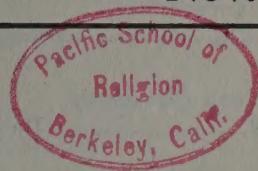


Federal Council BULLETIN

Vol. XVIII, Nos. 9 & 10

Nov.-Dec., 1935



The National Preaching Mission

Announcing a united effort for deepening the spiritual life of America through a nation-wide series of meetings for the interpretation of the significance of the Christian Gospel

Observations on Religion in Russia

Dr. Oldham's Appeal to the Churches

The Coming of Kagawa

A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

FEDERAL COUNCIL'S EXECUTIVE COMMITTEE
New York, N. Y.....November 22

UNITED STEWARDSHIP COUNCIL
Washington, D. C.....December 6, 7

FEDERAL COUNCIL'S FIELD DEPARTMENT
New York, N. Y.....December 11

STUDENT VOLUNTEER CONVENTION
Indianapolis, Ind., December 28, 1935-January 1,
1936

CONFERENCE WITH DR. KAGAWA ON THE RELATION OF
THE CHURCHES TO THE COOPERATIVE MOVEMENT
Indianapolis, Ind.December 30-31

HOME MISSIONS COUNCIL AND COUNCIL OF WOMEN FOR
HOME MISSIONS
Washington, D. C.....January 12-14, 1936

NATIONAL CONFERENCE ON THE RURAL CHURCH
Washington, D. C.....January 15-17, 1936

FEDERAL COUNCIL'S EXECUTIVE COMMITTEE
New York, N. Y.....January 24, 1936

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
Chicago, Ill.....February 10-17, 1936

NATIONAL CONVENTION OF THE YOUNG WOMEN'S
CHRISTIAN ASSOCIATIONS
Colorado Springs, Colo.....April 29-May 5, 1936

GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH
Columbus, Ohio.....May 1, 1936

NATIONAL COUNCIL OF FEDERATED CHURCH WOMEN
Dayton, Ohio.....May 12-15, 1936

NORTHERN BAPTIST CONVENTION
St. Louis, Mo.....May 20-24, 1936

GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH
OF NORTH AMERICA
Pittsburg, Kansas.....May 27, 1936

GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U.S.A.
Syracuse, N. Y.....May 28, 1936

GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA
Rochester, N. Y.....June 4-9, 1936

TWELFTH WORLD'S SUNDAY SCHOOL CONVENTION
Oslo, Norway.....July 6-12, 1936

Table of Contents

VOL. XVIII November-December, 1935 Nos. 9 & 10

EDITORIALS 3-6

ARTICLES

The National Preaching Mission	7
Observations on Religion in Russia, by Walter W. Van Kirk	8
Making Worship a Reality.....	9
Churches Deal with Ethiopian Crisis.....	10
Appeals for Unity with Christians of Orient.....	11
Refugees a Challenge to Christian People, by Frank Ritchie	12
"Christian Manifesto" in "Racialism".....	13
Study of Arkansas Share-Tenants Published.....	13
Churchmen Appraise Motion Picture Situation.....	14
Armistice Day Used for Peace.....	14
Preparing for Ecumenical Conference, 1937.....	15
Day of Fellowship and Prayer.....	15
Church Comity in a Great City, by J. Henry Carpenter	16
World Missionary Conference in 1938.....	17
New Year to Open with Prayer.....	18
NEWS OF CHRISTIAN COOPERATION	20
AMONG THE BEST BOOKS.....	23

Federal Council Bulletin

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VOL. XVIII, Nos. 9 AND 10

NOVEMBER-DECEMBER, 1935

THE EDITORIAL OUTLOOK

A Prayer for Today

Lord of Hosts, help us to do our small part toward the closing of the chasm between the strong and the weak, the rich and the poor; to cast into it all pride, and prejudice, luxury and lust, envy, and covetousness, the insolence of riches and the rancor of poverty; that we may fill it full and make a highway for our Leader to pass over, and for all the people to walk in together. So may we establish the Republic and build in America the Holy City. This we ask in the name of Him who maketh men to be of one mind in an house; who giveth integrity to states; who confoundeth the tongues of foolish counsellors; Brother of man and Desire of the nations, Jesus, the Christ. Amen.

—*A Book of Offices and Prayers*

The Coming of Kagawa

The presence of Toyohiko Kagawa in America during the next few months should prove a spiritual blessing to our people in many ways. He will be a great evangelistic influence, bearing witness to the transformation which Christ has wrought in his own life and calling others to Christian discipleship. He will be a living illustration of the significance of the foreign missionary movement, for, apart from it, there would be no Christian Kagawa today. He will be a powerful stimulus to making the Christian religion a more vital force in our social and economic life. Perhaps no one in our generation has devoted himself more selflessly to the masses of the people or showed more clearly what Christianity means for the redemption of society.

One of the special points which, it is reported, Dr. Kagawa desires to emphasize during his American visit is the opportunity of the Church in connection with consumers' coöperatives, which he regards as a practical expression of the Christian ideal of love in economic terms. His leadership along this line in Japan has been

noteworthy. While here he is to hold a conference, sponsored by the Federal Council of Churches, on the relation of the Church to the coöperative movement.

In one of his most recent poems, Edwin Markham has given voice to the admiration which thousands have for Dr. Kagawa. Mr. Markham's words hardly fathom the full secret of spiritual power which has come to Kagawa through Christ and which has made him dedicate himself to translating "His Cross-revealing love into present-day life," but at least they vividly portray the social passion of this Japanese saint:

"I hail you, Kagawa, son of the One on high,
Great social dreamer, rebel against wrong.

Whenever I see your name I rise to song:
You are the leader sent from the watching sky,
Greater than Gandhi, greater than Hu Shih.

Proclaim the Brother-Word, for in your voice
Is strength to endure and strength to make the
choice.

In your strong cry we hear the Father-cry.

"You build the hope of nations, and we sing:

You see the Hero of the Cross supreme
Above this chaos as the world's one dream.

Hold firm, great comrade, cry one crowning thing:
'God and the People!' For these words we wait:
This is our blazon, our apostolate."

The American Churches and the War Peril

The churches of America are determined that, in so far as they may influence such action, our country shall remain at peace with all the world. It is for this reason that they generally support the neutrality legislation invoked by President Roosevelt. It is necessary, however, to emphasize the fact that the churches do not regard neutrality as a substitute for continuous co-operation by the United States with other nations for the prevention of war. Nor are the churches unmindful of the need to broaden the scope of the neutrality act so that basic raw

materials, like cotton, oil and metals, shall be denied to nations resorting to war. It is not enough that this country should embargo guns and ammunition to warring governments. Raw materials of potential military value should also be banned. Otherwise the United States may be in the unhappy position of abetting and prolonging war.

The neutrality policies now being laid down by the United States help, rather than hinder, the efforts of the League to use concerted economic action to curb Italian aggression. The League's policies with regard to collective economic pressure are also strengthened by the President's declaration that "any of our people who voluntarily engage in transactions of any character with either of the belligerents do so at their own risk." The League's position would be still further reinforced if the United States would put an embargo on the shipment of all materials of war to nations engaged in war.

Another aspect of reaction to the East African crisis which makes a strong appeal to the churches is the declaration of Sir Samuel Hoare that the British government "would be willing to participate in an investigation as to how far a fairer distribution of raw materials could best be guaranteed." In this declaration a new principle has been enunciated of far-reaching importance to the peace of the world.

It would be a tragic mistake if the churches were to exhaust themselves in homiletic explosions regarding Italy's unjustifiable aggression in East Africa. Unprovoked war in any part of the world merits and should receive the moral condemnation of Christendom. We rejoice in the action of the Universal Christian Council in describing the invasion of Ethiopia as "sin." It is precisely that. Something more than indignation will be required, however, if world peace with justice is to be established and maintained. Twenty years ago the slogan of peace lovers was "Stop the Kaiser." The Kaiser was stopped, but today more men are under arms and more of the world's wealth is expended upon armaments than at any time in recorded history. Today the slogan is "Stop Mussolini." If Mussolini is stopped and nothing is done to correct the economic injustices referred to by Sir Samuel Hoare, it will be necessary a few years hence to stop somebody else. The whole body of mankind is sick from the infection of economic injustice and of the exploitation of backward peoples. The churches should be insistently pointing out the moral and the practical necessity of a correction of this basic ailment of the present-day world.

Dr. Oldham's Appeal to the Churches

The conflict between Church and State in Germany, as our distinguished English guest, Dr. J. H. Oldham, has been insisting in his stirring addresses before groups of American Christians during the last few weeks, is not an isolated phenomenon but merely an acute focussing of a tension that is almost universal. Over wide areas of the world the totalitarian conception of the State—or of secular society—now prevails, claiming absolute authority over every realm of man's life, thought and institutions. Witness not only Germany and Italy but Russia, Turkey, Japan and Mexico.

Even in democratic countries, as a result of the new instruments of propaganda which science makes possible, a very few men can—if they undertake to do so—mould the minds of the masses in an unprecedented measure. The relatively small group who control the newspapers of vast circulation, the radio, the movies and the system of public education have it largely in their power to determine what is to be thought, felt and believed by the people.

Under such conditions it is of enormous consequence whether the basic assumptions that underlie the processes of popular education and propaganda are to be Christian or anti-Christian. Dr. Oldham does not exaggerate when he points out that what we face is one of the crucial periods in human thinking. Mighty currents of thought are flowing through the world which challenge central doctrines of the Christian religion. We see in Germany, for example, an official attempt to set a narrow racialism over against the universalism of Christianity, and in Russia an interpretation of human history in such exclusively economic terms as virtually to deny the significance of moral forces.

Such currents of thought, as Dr. Oldham rightly insists, can be met only by a great enterprise of thought and study on the part of those who hold the Christian understanding of life. It is this which gives profound significance to the studies which have been initiated by the Research Commission of the Universal Christian Council, looking forward to the Ecumenical Conference at Oxford in 1937 on "Church, Community and State." What is contemplated is not merely preparation for another conference, but a sustained and continuous study of issues that are fundamental to the very life of Christianity in the modern world. It is a united attempt, in which the churches of all lands are to join, in thinking out afresh the Christian witness in relation to the secular forces that are now powerfully shaping the whole life of man.

What Is the True Function of the Church?

In the present babel of voices in the Church as to what it should be and do in such a time as this, and in the conflict of one-sided emphases, it is of the highest importance to discern its true functions with the greatest possible clarity. We suggest three which may well serve as guide posts on a road where it is not always easy to see the way.

The first and basic task of the Church is to help men gain and hold a sense of the spiritual meaning of life. No age ever needed this more than ours. The very fact of our mechanical progress and of our triumphs in the realm of physical nature tempts us to think of life itself in mechanical and physical terms. As a result men become blind to spiritual realities and so see nothing worth living for, nothing to give purpose and a sense of direction to life. But to have faith in God is to gain a coherent interpretation of life which gives meaning to an otherwise meaningless existence. And among all the institutions of mankind the Church is the only one which exists to keep alive an awareness of the reality of God in the world. If the Church fails here, it fails everywhere and becomes a broken cistern from which thirsty men can draw no water.

The second great task of the Church is to hold before men the Christian ideal of life and to train them in Christian living. The most crucial aspect of education—and the one in which all secular education fails—is the development of adequate motive. We have made enormous strides in scientific knowledge but we have still to answer the question as to the ends for which the power which science puts in our hands is to be used. The idea that, by some external magic, we can secure a Christian society without training the individual in Christian motives is a subtle illusion. No "new world" can ever be built by outward organization through political and economic measures without a vital change in individuals. Even a perfect social system will fail dismally if it is operated by men who are acquisitive, uncooperative, grasping for power, disregardful of others. We cannot permanently solve a single social problem without solving the problem of changing the human heart.

It is a tragedy of Christian history, however, that the changed life has so often been conceived in terms of a narrow range of personal relationships instead of covering every aspect of society. It is a needed task of the Church to bring the insights of the Christian Gospel to bear upon our wider social, economic and international life.

The claim that economics and politics should be kept out of the Church generally has meant in practice that Christianity is to be kept out of economics and politics. When John Newton, the author of "How sweet the Name of Jesus sounds," wrote of the spiritual refreshment that he received while sitting on the deck of his ship that was transporting a cargo of helpless human beings from Africa to be sold into slavery, he illustrated the moral confusion that arises from keeping Christianity and economics in separate compartments. A Church that holds Christ to be "Lord of All" cannot stop short of seeking and interpreting the "mind of Christ" for every phase of life.

Cooperation Really is a Fact

IF PEOPLE want to believe that the churches are given over utterly to competition and divisiveness, they can find plenty of evidence to support their views. If they want to believe that the churches are learning to coöperate and unite, they can find abundant proof. The trouble with many who condemn the Church for lack of coöperation is their point of view. They project themselves far ahead on some high point of Utopia, where things are supposed to be perfect and all people to be saints, and from that exalted position they look down upon the "warring factions" and see nothing but confusion and unholy rivalry. Most critics lack historic perspective. They base their measurements of progress made upon the distance from the goal to be reached rather than upon the distance already covered from the starting point.

For three hundred years American Protestantism was almost wholly divisive. Denominations were all out for "a place in the sun."

The real beginning of organized planned interdenominational coöperation in America was not till 1908, the year in which the Home Missions Council, the Council of Women for Home Missions and the Federal Council of Churches were all organized. More has been accomplished along these lines in the last two decades than in all the previous years of American Church history.

The most recent step in coöperation has been taken by five of the constituent home missions boards of the Home Missions Council within this year. These boards have worked out "master lists" of all their home mission aid to churches, and have given notice to these aid-receiving churches that after December 31, 1935, these subsidies will be withdrawn from all churches that are in competitive situations.

Something has really happened since 1908.

The Freedom of the Pulpit

A layman who really cares for religion and is concerned for the influence of the Church will endure much before he will move to restrict the freedom of his minister. He will realize that it is far better for the pulpit to speak its conviction, even if sometimes mistakenly, than to be timid and time-serving. A timid man is never an influential man of God. His fear, his hedging, his compliant adjustment to contrary views, blunt his capacity for prophetic insight and are quickly sensed.

The minister's knowledge, his judgment, his interpretation of Scripture and of life cannot be unerring. But he dare not forget that his responsibility is to God and to the truth as he sincerely sees it. Therefore a layman who "walks humbly with God" will be very loth to try to stifle the prophetic voice. The more courageous and prophetic the voice, the more careful he will be to listen to see if God may not be speaking through His servant.

But the minister who deserves such support from his congregation must place himself under a discipline of study and of prayer. He must be free from pride of opinion. He must be teachable. He must speak in love and not as a censor. He must be prepared to suffer, too, for in the midst of selfishness and lust of power and entrenched evil no man can be a faithful interpreter of the will of God and have an easy time.

Out of consideration for people who must listen to him or deny themselves the privileges of worship in the church they love, a minister may well reserve his more controversial messages for other places than the pulpit. He will also guard against too constant reference to ideas which preoccupy his own thinking and will keep in mind the varied needs of a congregation.

At this time of great social change it is not easy to keep from partisan feeling and intolerant criticism. Both minister and people need to discipline themselves, to be sure that their motives are Christlike, and to think their way together to Christian solutions.

Why the Churches Oppose War

Why the present concern among the churches regarding peace and war?

The economist opposes war because war is an economic folly. The humanitarian opposes war because of its devastating effect on human life. The statesman opposes war because war is political stupidity. The churchman opposes war not only for these reasons but for the deeper reason that war is alien to Christian faith and the very antithesis of the Christian way of life.

Jesus exalted human personality as the creation of God; war degrades human personality. Jesus proclaimed the brotherhood of the human family under one Father of all; war is a denial of brotherhood. Jesus put His confidence in the constructive power of goodness; war is the enthronement of sheer might regardless of right. Jesus made primary the law of love; war makes primary the law of the jungle. Jesus taught the forgiveness of one's enemies; war makes necessary the hatred of one's enemies. Jesus envisaged a Kingdom of God without racial or national barriers; war transforms the natural differences of race and of culture into divisive antagonisms. What Jesus held dear, war denies.

The churchman opposes war also because war means the sundering of the Body of Christ. The Church, as the fellowship of His disciples, is made up of the citizens not of one nation but of all the nations of the world. Of that supranational character of the Christian Church the missionary movement, built up by the world vision and the sacrifice of generations, is the living expression. When war is seen as the dismembering of the Body of Christ, no Christian can tolerate it.

The New Ministry of the Air

Sometimes a simple testimony is far more convincing than an elaborate explanation and makes argument superfluous. It is so with these spontaneous words of appreciation for the programs of religious radio sponsored by the Federal Council:

From a discouraged soul in Canada:

"It has been my privilege to listen to the radio messages for a number of years. Never in all time could I repay my very great debt. They hold life together when life tends to go to bits."

From a lonely heart in the Pacific Northwest:

"May one who is treading the Western trail try to express her gratitude for the help and inspiration received from your sermons? I live on an island where church attendance is impossible through winter months. This day your voice carried a note of glad tidings to me and I wondered how many hundreds of hungry hearts in out-of-the-way places were getting the blessed messages."

From a sufferer from cancer in a great city:

"I continue to glean comfort, help and calm from the quiet quarter of an hour immediately before I leave my little room. The service is inestimable and a great blessing."



THE NATIONAL PREACHING MISSION

AS A UNITED effort to bring about a deepening of Christian faith and life throughout America a "National Preaching Mission" is announced, to be held for three months during the Fall of 1936. A group of at least ten of the most convincing interpreters of the Gospel in Christendom will be assembled, who will go together to more than a score of the major cities of the nation. They will remain for at least four days in each city, bringing their message not only to popular mass meetings but also to a wide range of other groups and utilizing every available channel for making a pronounced impact upon the spiritual life of the community.

The period which has been set aside for the National Preaching Mission covers the weeks between September 13 and December 9. Already urgent invitations have been received from more cities than it is possible to cover in this period. The committee on arrangements is therefore faced with the necessity of a careful selection. Those cities are being chosen which give the most adequate assurance of such thorough-going preparation as will bring about a real spiritual awakening.

Dr. E. Stanley Jones, of India, beloved and esteemed throughout the world because of the inspiration which he has brought both through his messages and through his books like "The Christ of the Indian Road" and "The Christ of Every Road," has consented to give his whole time and energy to the Preaching Mission throughout the entire three months. He will arrive in this country about September first, prepared to devote himself exclusively to the mission until the middle of December. He will go to each of the cities in which the mission is held. It is expected that announcement will shortly be made of the coming of two of the outstanding leaders of England and Scotland and also of one of the foremost of the Oriental Christians.

The list of American leaders in the Preaching Mission is still very incomplete, final decisions being reserved in many cases until there has been a more detailed outlining of the program in the various cities and of the special qualifications which will be required of speakers for various purposes. Among those, however, who have agreed to give at least one month of continuous service to the Preaching Mission are: Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York; Dr. George W. Truett, of the First Baptist Church, Dallas, Texas; Dean Lynn Harold Hough, of Drew Theological Seminary; President Albert W. Beaven, of Colgate-Rochester Divinity School; Dr. Ivan Lee Holt, of St. John's Methodist Episcopal Church, South, St. Louis; Dr. Paul E. Scherer, of the Lutheran Church of the Holy Trinity, New York, and Bishop Arthur J. Moore, of San Antonio, Texas.

The following statement has been carefully drafted as

a definition of the primary purpose of the National Preaching Mission:

PURPOSE OF THE MISSION

"Forasmuch as an authentic Christianity is a perpetual act of judgment, it shall be the object of this Mission to understand and apply that judgment in respect of the individual, the Church, and contemporary life, with courage enough to accept it when it comes to our generation as condemnation, and humility enough to appropriate it when it comes to us as grace.

"The Mission shall therefore seek

- "to teach and preach in its fullness the Gospel of our common Lord and Saviour, Jesus Christ;
- "to confront through group-contacts and public meetings as well the clear thought and courageous will of the American people as their finer feeling and best tradition;
- "In a civilization which irreligion is on the verge of destroying, and in the midst of which it has become an imperative necessity in the high cause of the future that Christianity should gird itself for a real struggle, to stress once more the reasonableness of the Christian faith in the Personal God, its aptness to the deepest needs and farthest aspirations of human life, and its redemptive, creative power in the organizing and shaping of a bewildered society toward the standards and ideals of the Kingdom of God."

The primary emphasis of the Mission will be upon the Gospel as the unchanging need of every age, but as especially relevant to the problems faced by the present generation. Concerning the relation of the Church to society, the statement issued by the Committee says:

"A social order is an abstraction. It is with the men and women who are responsible for institutional life and with those who live under it that Christian leaders have to deal. The Church can never forget that it is under compulsion to represent the mind of the One whose heart felt the full tragedy and loneliness of the multitudes who were as sheep not having a shepherd. All that breaks the lives of God's children must be a constant burden upon the mind and heart of those who dare to represent God in the world.

"It is therefore the profound conviction of those who are engaged in this Mission that the Christian Church, and the religion of which it is the living instrument, must forever challenge Time in the name of Eternity. It must forever judge Time in the name of Eternity. It must never consider itself committed to any one social order. It is the friend and critic of every social order. It is the critic of that which is evil. It is ready to co-operate with that which is good.

"It follows therefore that no power in the world can claim to be the Church or to control the Church. The supreme loyalty of every Christian is to Jesus Christ. If any government sets itself against His principles and so defies His will, even if that government be our own, the loyalty of every Christian belongs to Him and not to it.

"So also no prophet of any particular social integration

has a right to speak of the Church as if it existed solely in his interests. It exists solely to let the light of the Eternal shine in mighty judgment upon the ways of Time, and every prophet and every order must come at last to that judgment. Its nature is imperial. Hitlerism and Fascism must not deny it. Democracy must not repudiate it. Capitalism, socialism and communism, however noble the forms they try to assume, unless they are endowed with such a conscience as only the Christian religion can give, will yet break upon it, and prove like the others a menace to the world."

METHOD OF THE MISSION

The methods by which the Mission will seek to achieve its aims are defined as follows:

"Inherent in the very purpose of the Mission is its method. Not only by inspirational, but chiefly by educational processes, it hopes

"in the midst of endless propaganda and confused teaching, to challenge vital groups, both within and without the Church of Christ, to an intelligent passion and zeal for discovering and utilizing the will of God in Christ as the moral standard by which our generation may find its way to correct judgments;

"to proclaim as widely as the opportunity offers, in churches and colleges, in factories and business centers, the offers and demands of Christ, in an aggressive movement to win all of life to Him and to His cause;

"by an effort to grip the consciences of men and to stir into profound conviction their deepest emotions, to call at every point for a definite commitment to Christ and His way, and to give in at least some group or groups opportunity for its expression;

"to arouse interest in vital, intelligent evangelism, and to render assistance wherever it is desired in the task of prosecuting this central, chief endeavor of the Christian Church;

"wherever counsel is asked to assist in the continuance of such an enterprise within local communities, in order that changed lives, which are ever the result of God's working, may be enabled through the Church of Jesus Christ to make their lasting impact upon a changing world;

"to provide, wherever possible, for the dissemination into other communities of such influence and grace as God may bestow through the Mission on the centers visited;

"by serious study and counsel to give some fresh impetus and encouragement to the preaching and total service of the Christian ministry, and to religious education;

"to strengthen the work of the local church and to increase wise, aggressive inter-church service."

CALL TO PRAYER

An earnest appeal to Christians of every name to unite in prayer for God's blessing upon the undertaking has been issued in the following words:

"Since it is not by might nor by power but by God's Spirit that such an undertaking as this can result in any measure of success, Christians everywhere are requested to pray earnestly that the blessing of God shall be upon the efforts of the National Preaching Mission for the rebuilding in human lives of the foundations of the Christian faith, and for the sturdy and swift revival of true religion in this time of crisis and the world's need. Let us join therefore in united intercession

"that those who are to be God's spokesmen during the Mission may have unclouded insight into His will, and persuasive ability in interpreting that will to the men and women of today;

"that those who share, whether nationally or locally, in the work of preparation may plan largely and hopefully in the sense of God's great willingness and power to run beyond their plans with His fulfillment;

"that pastors and Christian workers, upon whom will fall the responsibility for building further in their local communities on whatever foundations may be laid during the Mission, shall be guided and strengthened in all their efforts to insure continuing and permanent results;

"and that all who participate in the plans and program may be kept from pride of opinion, from self-seeking and vanity, and may be so Christ-like in motive and spirit that God may find them fit instruments in His hands for the accomplishment of His gracious purpose."

The National Committee, appointed by the Federal Council's Department of Evangelism to be responsible for carrying forward the plans, consists of: Dr. William Hiram Foulkes, Dr. Paul E. Scherer, Dr. W. S. Abernethy, Rt. Rev. J. T. Dallas, Dr. Raphael H. Miller, Dr. Lynn Harold Hough, Dr. Albert W. Beaven, Miss Anne Seesholtz, Dr. William R. King, Dr. E. D. Kohlstedt, Dr. Harold McAfee Robinson, Mr. George Irving, Mr. Harry N. Holmes, Dr. Jesse M. Bader and Dr. Samuel McCrea Cavert.

Observations on Religion in Russia

FROM my observations last summer I have the distinct impression that before long Russia will be, in the main, a godless and a churchless land. Organized religion in the land of the Soviets is on the way out. On every side, in Russia, one sees unmistakable evidences of the liquidation of religion.

There are, to be sure, a number of churches in Russia still open and doing business. I visited some of these churches. What I saw, however, only confirmed my impression that the U. S. S. R. is going godless. The worshipers were mainly old people. I saw very few young people in the churches. This, to my mind, is the most convincing evidence of the decadence of religion in Russia.

The present youth generation in Russia is the youth generation of the communist revolution. These youngsters have been brought up on a diet of atheism. They are strongly anti-religious. They do not believe in God. They have no use for the churches. I talked with many of these young people. They laughed at me when I sought to interpret religion as something more than creeds and dogmas. They replied that they were through with God, with religion, and with the institutions of religion. One day I visited a kindergarten where I found a hundred little children. I asked these children what they thought about God and I was politely informed by these little ones that there was no God.

Despite the constitutional guarantees of religious

freedom, the Church in Russia is persecuted in many ways. It is a matter of common knowledge that hundreds of priests have been slain while hundreds of others have been sent into exile. Still others have just disappeared and God alone knows where they are or what they are doing. A worker who frequents church is discriminated against in various ways. He cannot be a member of the Communist party until he formally disavows belief in religion and in the Church. The priests are reduced to a state of beggary. All professional ecclesiastics have been disfranchised and they are not, for this reason, permitted to engage in labor of any kind. Nor are the pastors of the evangelical churches permitted to propagandize their respective faiths. Of 300 Lutheran pastors in pre-Revolution days only thirty remain.

Anti-religious museums abound on every hand. I visited one of these museums in Moscow. Religion is caricatured in ways that cannot but provoke strong atheistic tendencies. Ikons and other church treasures have been confiscated and are on sale in the hotel bargain counters. I walked through a number of rural villages some five hundred miles southeast of Moscow. I saw a church that had been converted into a storehouse for the local commune. I visited in the homes of the peasants and when I asked about religion I was told that only the old and feeble-minded had any interest in the things of God.

I happened on Sunday to be in one of the rural villages in the wheat belt of Southeastern Russia. I wanted to go to church and to church I went. I had to travel for miles in a Ford truck since the churches in the immediate neighborhood were closed. The service was attended by a mere handful of people. I talked with the

local priest and the first question which I put to him was this: "What is the future for religion in Russia?" And without a moment's hesitation the priest replied, "There is no future for religion in Russia." I asked this aged man of God whether or not any priests were being trained for the ministry. His answer was a solemn negative.

Training for the priesthood is strictly forbidden by the Soviet authorities. It is obvious that if no men are being trained for the ministry the ministry will languish and the few remaining churches will die. The offering at this particular church service consisted of five pieces of black bread, four green apples, and an egg. I asked the priest what he would do when he had eaten his bread, apples and egg and he unblushingly told me that he would visit among the homes of the faithful and beg for food.

There is little, if anything, to be gained by arguing that the churches in Russia are being persecuted for the reason that they deserve to be persecuted. The churches, not only in Russia but elsewhere, have too often been on the side of the "haves" and against the "have-nots." But the anti-religious movement in Russia has gone far beyond an attempted correction of the abuses formerly practiced by the Church. Russia is in the business of getting rid of religion as well as of ecclesiasticism.

It is precisely at this point where one is made to wonder what the final outcome of this anti-religious campaign will be. For myself, I do not believe that God can permanently be shoved off the stage of human affairs. But in what form religion will survive in Russia, if it survives, is a secret which only the future can make clear.

WALTER W. VAN KIRK.

Making Worship a Reality

ASIMPLE guide for the assistance of those who have the responsibility of leadership in public worship has been adopted by the Federal Council's Committee on Worship and will be published soon under the title of "Seven Principles of Public Worship." This little manual is the work of a group headed by Rev. S. Arthur Devan, Chaplain at Hampton Institute, who have been carrying on a study for two years looking toward agreement as to what constitutes a reverent, impressive and helpful service of worship. At the fall meeting of the Committee on Worship on November 12 final action was taken approving the statement for issuance to the public.

At the same meeting the study of a Church Calendar Year, made by a committee of which Professor Fred Winslow Adams is Chairman, was carried further with a view to issuing it soon for experimental use and criticism. The proposed Church Calendar is not designed to take the place of the historic calendar which is used in liturgical churches but aims to be a suggestive guide for those churches which do not have any established calendar.

The proposed calendar combines the emphasis upon the historic events in the life of our Lord which make up the traditional periods of Advent, Christmas, Epiphany, Lent, Easter and Pentecost with an emphasis during other periods on the contemporary interests of the Kingdom.

A communication to theological seminaries making suggestions for ampler facilities for training prospective ministers in public worship has been drafted.

An address by Professor Dorr F. Diefendorf, of Drew Theological Seminary, on "Worship and Creative Living" held the function of worship to be that of "inspiring men to live creatively in the whole round of life." He pointed out the danger of an aesthetic satisfaction in worship becoming a substitute for moral passion devoted to the purposes of the Kingdom of God.

Professor H. Augustine Smith, of Boston University College of Music, traced the development of music through the ages. With reference to the situation today, he regarded it as a great encouragement that there is such a widespread revival of choral singing in the place of music furnished merely by professional quartets.

Churches Deal With Ethiopian Crisis

THE Federal Council is keeping its eyes on the war in East Africa. While this crisis was being discussed in Europe, the Federal Council's Executive Committee was calling people to pray for peace and was expressing its conviction "that war in Ethiopia or anywhere else is of grave concern to the Christian churches." The judgment was added that "a war against Ethiopia would increase misunderstanding and bitterness between white and colored peoples over the earth."

The Council expressed its approval of the action of the State Department "in its insistence upon the validity of the Briand-Kellogg Pact and in its statesmanlike removal of the oil issue from the Italo-Ethiopian dispute." The churches were called upon to give their support to the neutrality legislation recently adopted by the American Congress.

"Neutrality, however, is not enough," it was held. "Keeping ourselves out of war is only a part of our duty as Christians and as citizens." The Federal Council accordingly reaffirms its oft-repeated declaration in favor of coöperation by the United States with other nations for prevention of war.

"We have come to see, however, that permanent world peace cannot be achieved and maintained until economic justice on a world scale has been vouchsafed to people everywhere. In this conviction we hail the suggestion recently tendered by the Foreign Secretary to Great Britain before the League of Nations that an investigation be made 'as to how far a fairer distribution of raw materials could best be guaranteed.' We believe that in this declaration a new principle has been enunciated of far-reaching importance for the peace of the world. Constructive efforts, therefore, should be made to remove these economic maladjustments which threaten the world's peace. We recognize also the imperative necessity of eradicating the dangers to peace arising from the economic exploitation of backward peoples. We respectfully request, therefore, our government to join with other nations in convening a World Economic Conference to consider the steps that might be taken looking toward the securing of economic justice for less favored peoples."

The officers of the Federal Council, on October 5, transmitted to President Roosevelt a strongly worded message approving the President's declared purpose to keep the United States from becoming involved in war. The message reads as follows: "The Federal Council of the Churches stands squarely behind you in your declared purpose to keep the United States from becoming involved in war. We believe that the churches belonging to the Council will uphold you in your determination to 'remain at peace with all the world'. We are confident that the people of our churches will unitedly pray that

divine guidance may be yours in this solemn hour of the world's history."

BISHOP WALLS INTERPRETS ETHIOPIA

In a recent radio address over station WGN, Chicago, Bishop W. J. Walls of the African Methodist Episcopal Zion Church, pointed out several aspects of crucial significance in the Ethiopian crisis from the standpoint of thoughtful Christian leaders among the Negro people. He said in part:

"There is a crisis in race relations. Asia and Africa have awakened and begun to mark time for a better security and wider rights in the exploitation of their natural resources and wealth.

"There is a crisis in our religious thinking. We are growing more conscious that something is wrong in the attitudes of a Christendom that has consented to the despoiling of the many to make comforts for a few in the name of so-called progress."

Commenting on the view of those who have proposed that the Emperor Haile Selassie should have met the Italian invasion with passive resistance, Bishop Walls said:

"Other African chiefs and tribes yielded peacefully to what was called temporary occupation at the time. The result is that such people have become permanently subjugated and piteously abused by the exploiters.

"The only time Ethiopia, this last remaining independent African government has made an impression on the world has been when it defended its sovereignty at the gates of its impregnable natural fortress. The Emperor answered the sentiment when he said recently, 'The people of Abyssinia are anxious to do right—but throughout their history they have seldom met with foreigners who did not desire to possess themselves of Abyssinian territory and to destroy their independence.'

"The arm of the League of Nations is strengthened by the inflexible resolve of Ethiopia to remain free while it coöperates with civilization in developing the resources of its wealth for human progress and welfare. One of the strongest vertebrae in the spine of the world's peace machinery today is Haile Selassie and the Ethiopian Government. By this little black empire the world's peace stands or falls. The League of Nations cannot, it does not deserve to, live upon the basis of a lie. The rights of a small nation are its touchstone.

"There are also those who say Ethiopia should compromise by becoming a protectorate of Italy. If a man falls in need of protection, he would want a better

protector than the man who had attempted to blackjack him at every opportunity. America, which sought in vain in the first world adjustment conference in Berlin in 1884 to have the entire zone of Eastern and

Northern Africa neutralized and prohibited from war forever, should now rise to the help of the League of Nations in defense of this deserving black man's government."

Appeals for Unity with Christians of Orient

SPEAKING at a dinner in his honor in New York on September 27, Dr. Ivan Lee Holt, of St. Louis, President of the Federal Council, lately returned from the Orient, declared that the real rivals of Christianity in the Far East are Communism in China and nationalism in Japan. He appealed for closer coöperation between Christians of America and of the Far East, and held that "if we are Christian enough we can have peace around the Pacific."

Dr. Holt said in part:

"Around the Pacific will be answered the questions which affect the peace and happiness of the human race for the next three hundred years. If war comes on the Pacific it will be a war not only between nations, but between races and between religions. In the Great War nations were arrayed against nations but neither races nor religions were in conflict. How much more destructive would be a war with racial and religious as well as national motives! Economic experts, newspaper correspondents, and cynical statesmen are sure that we are headed for such a war. In a recent study of conditions in the Far East a newspaper correspondent writes: 'There is no question that a World War will come in the Far East. The only question is: When will it start and who will begin it?'

"In China the Christian movement exerts an influence far beyond its relative numerical strength. But it faces a real test. Said a Chinese Christian leader: 'The West cannot send enough money or men to make China Christian. China will be Christian if we can find a place for Christianity in the heart of Chinese culture or in the heart of the new world culture that is coming to China.' Right he is, but another thing is true. The millions of Chinese who are economically dispossessed ask of Christianity: 'What do you offer us?' Just now the Government is driving out the Communists and they are not in evidence in the colleges. But it will be Communism, not Buddhism or Confucianism, that will challenge Christianity for the soul of China.

"In Japan military leaders want the support of a Japanese religion. Shintoism is nationalistic, and Buddhism in Japan is coming to be Japanese Buddhism. Christianity faces in Japan a struggle with nationalism. American Christianity must be deeply conscious of the nature of the challenge to Christianity in both China and Japan. The Christian groups in both lands need our sympathy and understanding. But most of all do we need to realize that a Christian fellowship around the Pacific is conditioned on the measure of our own Chris-

tianity. I am not disturbed by the small numbers or the weaknesses in Oriental Christianity. I am disturbed by the type of Christianity we have here. If we are Christian enough we can have peace around the Pacific. If we are not, then God help the world! In a far more realistic way than missionary leaders have advocated it in earlier years is it true that only Christians can save the Orient and the peace of this world."

Dr. Akira Ebisawa, General Secretary of the National Christian Council of Japan, attended the meeting of the Federal Council's Executive Committee on September 27 for the purpose of conferring about relations between the churches of America and of the Orient. He urged that there should be a more systematic provision for exchange of visitors and messengers between the Christian forces of the United States and of the Far East. W. W. Lockwood, General Secretary of the Y.M.C.A. in Shanghai, and Rev. George T. Scott, Secretary of the Presbyterian Board of Foreign Missions, who has recently returned from a year in the Orient, also participated in the conference.

DR. EBISAWA'S TESTIMONY

Speaking in St. John's Methodist Episcopal Church, South, in St. Louis, on the occasion of his recent visit, Dr. Ebisawa emphasized the contribution that Christians can make to international understanding. He said:

"We had the pleasure to welcome your beloved pastor this spring, when he visited us in the capacity of President of the Federal Council of the Churches of Christ in America. It was the second official visit from the President of the Federal Council and we are grateful that it marked a milestone in establishing closer fellowship between the churches of America and Japan.

"We are burdened with a consciousness of the special responsibility which rests upon us as Christians not only to strengthen the bond of brotherhood between the Christians of America and Japan but to clear up misunderstandings, remove unnecessary fears and mediate friendship between our two nations and governments.

"I had a very wonderful experience at the time of the Shanghai Incident. Right after the Incident, eight of us, representing our Japanese churches, ventured to go down to Shanghai to visit the leaders of the Chinese churches. We wanted to express our regrets and deep sympathy to them. We were warmly received and were greatly moved by their attitude. Ever since, I am firmly convinced that the Christians of the world

can keep up the ties of friendship no matter what difficulties lie between their nations, because they believe in the Prince of Peace. 'He is our peace, Who made both one and brake down the middle wall of partition, having abolished in His flesh the enmity.'

"It is a matter of great regret that the missionary forces in Japan are gradually decreasing year by year when the coöperation of the Christians of the world is

so keenly needed. We need the ambassadors of Christ from the Western churches more than ever. Hitherto our ordinary people looked upon America as a Christian country, and American people were highly respected among us as upholding the Christian civilization; that is because you were represented by your missionaries and educators, but nowadays the secular influences are sweeping all over Japan."

Refugees a Challenge to Christian People

DURING the past fifty years science has made distant countries our neighbors. Yet man's inhumanity to man still prevails on earth. In Germany today, Hitler and his disciples, obsessed by a racial theory, are making something like a living hell for 1,500,000 people because they are "non-Aryan". Of this group 500,000 are Jews. The plight of the latter has become known to the world, and the Jewish populations of the United States, England and other nations have come to their aid, providing, in the main, the funds needed to make possible a haven for them outside of Germany.

But there still remain one million non-Aryans, who are not Jews but Christians of Jewish or partial Jewish descent. Upon them the brunt of racial persecution falls with equal severity, aggravated by the fact that their condition has been largely neglected. There is a Christian problem, not a Jewish one, and it is the responsibility of those of the Christian faith to meet it. If the German authorities pursue their course of looking up the antecedents of people to the year 1800, the number of Christian victims of National Socialism threatens to exceed that of the Jewish victims.

But racial persecution is only one aspect of the German situation. Political and intellectual persecution is also acute. The Hitler regime is forcing great intellectual and cultural leaders into exile, whether Jew or Christian. Of the 80,000 people who have left Germany since the advent of Hitler, 18,000 are non-Jews. At least 10,000 of this latter group are in need, unable to find work, without funds, their hope and courage waning. The Jewish organizations have wherever possible and within the limits of their means done the utmost to help not only the Jews but also non-Aryan Christians. But the Jewish problem alone is sufficient to exhaust their funds. Are not the Christians able to care for their own?

James G. McDonald, High Commissioner for German Refugees, recently called upon the Christians for financial aid. "From the very beginning world opinion has made the mistake of considering the problem a Jewish one," said Commissioner McDonald. "It is only partly that. The victims are of many faiths and of various social strains. Among the non-Jewish exiles are many of the political and intellectual leaders under the German Republic—Democrats, moderate Socialists, pacifists,

liberal professors, journalists, Catholic priests and Protestant pastors. For these no adequate funds have been available. Hundreds of them are now reduced to penury in France, Czechoslovakia, Austria and elsewhere. Surely the necessities of these men and women, among whom are some of the finest intellectual representatives of Democratic Germany, should stir the sympathy and enlist the generosity of liberal and democratic people irrespective of creed."

In response to Commissioner McDonald's original appeal, the American Christian Committee for German Refugees (287 Fourth Ave., New York) with Dr. S. Parkes Cadman as Chairman and the writer as Executive Secretary, and a group of prominent citizens, both Protestant and Catholic as members, has been set up in the United States to raise funds among Christians to provide immediate relief and rehabilitation for non-Jewish refugees from Germany. This Committee has set as a minimum goal \$400,000 as a budget for these refugees. All funds raised by this Committee (with the exception of a small allowance for administrative expenses) will be distributed in coöperation with the High Commission, among accredited agencies now aiding relief work.

FRANK RITCHIE.

More Vital Ministry to Prisoners

Protestant chaplains in federal prisons hereafter are to be selected by the Federal Council of Churches, as a result of an arrangement made on request of the Bureau of Prisons at Washington. In explaining the plan, Commissioner Sanford Bates of the Bureau of Prisons says that he is anxious to have religious work appear to prisoners not as a part of prison discipline but as the personal ministry of the Church.

"All our devices and means of rehabilitation fail," Homer Cummings, U. S. Attorney General, said in announcing the new selective and supervisory arrangements, "unless the individual prisoner upon his return to the world has the will to go straight. The part of religion in the process of rehabilitation must be embodied in the living example of a chaplain who can teach his fellows how to live."

The religious work in these penal institutions is to include not only public worship but also religious education and personal counseling.

"Christian Manifesto" on "Racialism"

IN a discussion of the movement for withholding American participation from the Olympic Games if they are held in Germany, the Federal Council's Executive Committee, while not feeling that the decision "belongs in the province of the churches," declared at its meeting on September 27 that there is a "moral issue in the situation" on which a "clear and unequivocal" judgment can be expressed. The action follows:

"The Executive Committee does not feel that the question of participation or non-participation of American athletes in the Olympic Games is one which properly belongs in the province of the churches. But there is a moral issue in the situation which prompts the question, and on this the Council feels that it is competent to pronounce judgment. That issue is whether a government which deliberately excludes from full social and economic fellowship the members of one race on grounds of race alone is acting consistently with Christian prin-

ciples. On this issue our judgment is clear and unequivocal that such a policy is inconsistent with Christian principles and we are glad to know that in this judgment we are supported by responsible sections of Christian opinion in Germany. Having on many occasions expressed our judgment on issues of social justice which have arisen in our own country, we feel the more free to express our conviction on the present situation in Germany."

Provision was made for the preparation of a "Christian manifesto" on the whole philosophy of racialism which is expounded in the neo-paganism of the "Germanic faith movement" and which underlies Nazi policy today. This "manifesto" is expected to make it more clear to the Christian public that "the Nazi racialistic philosophy is a denial of the Christian doctrine of God as the universal Creator and Father and of humanity as the one family of God."

Study of Arkansas Share-Tenants Published

THE public interest in the problems of share-tenants and share-croppers makes very timely the publication of a report by the Federal Council of Churches on "Cotton-Growing Communities in Arkansas." Ten cotton-growing communities and ten cotton plantations in six typical counties were surveyed by Dr. Benson Y. Landis and Dr. George E. Haynes, under the auspices of a state conference of white and Negro citizens and with the aid of more than twelve staff members of the state educational and agricultural agencies.

Of 762 small farms operated by white farmers, 53.4 per cent were operated by owners, 11.3 per cent by managers, and 35.3 per cent by share-tenants and share-croppers. Of 1,119 small farms operated by Negro farmers only 26 per cent were operated by owners, 1 per cent by managers and 73 per cent by share-tenants and share-croppers. The net cash income of half of the Negro farmers included in the study (that is, the gross cash income less expenses of farm operation based upon estimates of the farmers assisted by survey workers) was less than \$150 in any of the years 1929, 1931 or 1933. Even with additional estimated net income in produce of non-cash crops the total net income in both cash and kind of these farmers was less than \$300 in any of the years mentioned.

On the plantations there were 60 white residents and 1,437 Negro residents, the Negroes thus comprising about 96 per cent of the population. Of the white residents more than half were tenants and about a fourth were overseers, managers and store employees. Of the Negroes, 51.8 per cent—or more than half—of the families were share-croppers. The estimated net cash income on the

plantations for 32 tenants, as a sample, showed that all but four of them had incomes less than \$250 each in 1929 and all but one was below that income in 1931 and 1933. Wages on eight plantations for day laborers, a few of whom were white, ranged from 50 to 75 cents per day, and the price of picking cotton ranged between 25 and 75 cents per hundred pounds.

Recommendations made by the directors of the survey include land purchase and settlement plans by the government for private parties along such lines that the tenants could begin without capital down payments.

The full report may be secured for 15 cents from the Federal Council. This report in combination with the earlier report on conditions in Alabama, may be secured for 25 cents.

Church Seminar on Cooperatives

The Church Seminar on Consumers' Coöperatives, which the Federal Council of Churches is sponsoring at Indianapolis, December 30 and 31, will combine addresses by Dr. Kagawa of Japan and by leaders of the co-operative movement in this country. The intense interest which Dr. Kagawa has had in rural coöperatives in Japan and his conviction that they are an important expression of Christianity in economic terms lend great interest to his interpretation of the movement.

A special feature of the seminar will be visits by the delegates to some of the coöperatives in the vicinity of Indianapolis, with opportunity for first-hand study of successful management. Attendance at the seminar is limited to official delegates from national denominations and local and state councils of churches, with a few delegates at large.



Churchmen Appraise Motion Picture Situation

AN appraisal of present conditions with regard to motion pictures, in the light of the united efforts of the churches during the past eighteen months, has been made by the Federal Council's Committee on Motion Pictures and widely published for the information of pastors and church workers. Real improvement in films is noted, but serious deficiencies in moral and spiritual quality are still found.

The statement of the Committee on Motion Pictures is in part as follows:

"The effects of the decency drive for clean and better motion pictures, in which churches of all faiths joined, have been, first, to improve the moral quality of films and, secondly, to improve their content and artistic excellence.

"While the churches are gratified by these manifest improvements in pictures, a large part of the output of the studios is still far from desirable. Those who see films regularly observe subtle and clever evasions of the Production Code especially in the portrayal of relations between men and women. Also drinking sequences are still too frequent and too long.

"The most serious defect of the current films is that so many of them lack meaning and dignity. They give false patterns of life. Contrasted with the seriousness and power of the Russian cinema, although technically

more brilliant, American films are too often sentimental and unrealistic. And while recognizing the necessity for an authentic portrayal of life, we deplore the flood of gangster, G-Men and Wild West films, with their over-emphasis on violence and lust for killing.

"In view of these conditions, the Committee renews its previous emphasis on the importance of intelligent selection of pictures for the family, especially for its children. It is very important that parents shall train their children to desire good pictures, to know how to find them and to be able to appreciate their values. If children can approach pictures with critical minds they will be measurably protected against their destructive aspects.

"The Committee urges continued organization of Better Films Councils in communities. Churches should cooperate through their own motion picture committees. The Committee advises that study groups, especially of parents and young people, be organized in churches to consider the problems of appreciation and selection.

"The Pettingill Bill to abolish the practice of 'block booking' and 'blind selling' of motion pictures failed to be reported out from committees during the late Congress, mainly because of the pressure of more urgent social legislation. Doubtless a similar bill will be introduced in the next Congress. It should receive the support of church people."

Armistice Day Used for Peace

THE period from November 10 to 17, in which Armistice Day falls, is being widely used by the churches as a time for special emphasis on world peace. An Armistice Day Message, with an interpretation of the present international situation and an outline of a constructive program for the prevention of war, was issued by the Federal Council's Department of International Justice and Goodwill under the title "The Churches of Christ in America and the World Crisis." Against the background of the present war spirit the message interprets the basic reasons why the churches are opposed to war, and reviews the more recent declarations of various churches upon the subject.

The program which is outlined for study and action by the churches includes the keeping of the United States from becoming entangled in any war, the coöperation of the United States with other nations for the prevention of war, controlling the munitions traffic and working for a general reduction of armaments.

This document is such an invaluable aid to education for peace that several communions, including the Methodist Episcopal, Northern Baptist and Protestant Episco-

pal, mailed it to all the pastors within their respective constituencies.

A joint meeting of the Federal Council's Department of International Justice and Goodwill and the American Section of the Universal Christian Council for Life and Work was held on November 7 for a consideration of the policies of the churches with reference to major issues affecting world peace today. Dr. Julius Richter of Berlin and Bishop John L. Nuelson of Zurich were present to share their interest in the present situation in Germany and its bearing upon the churches of that land and of the world. Dr. J. H. Oldham, of London, interpreted the issue of Church and State as faced by Christians in different parts of the world today and outlined plans for the World Conference on "Church, Community and State," to be held in Oxford, England, in July, 1937, under the auspices of the Universal Christian Council. Other issues which were faced had to do with the Ethiopian crisis and the question of American neutrality.

WORLD ALLIANCE MEETS

Armistice Day was also used as the occasion for the twelfth annual meeting of the American Section of the

World Alliance for International Friendship Through the Churches. The meeting was held at the Hotel Roosevelt, New York. The chief message was brought by Dr. Joseph R. Sizoo, pastor of the New York Avenue Presbyterian Church of Washington, who spoke upon religion's responsibility in the present international crisis.

Professor Charles G. Fenwick, President of the Catholic Association for International Peace, interpreted the peace organizations' responsibility in the international crisis. Hon. Bernard S. Deutsch, President of the Board of Aldermen of New York, gave an address upon "Liberty and World Peace."

Preparing for Ecumenical Conference, 1937

DURING the past six weeks, Dr. J. H. Oldham, of London, the distinguished missionary leader who is serving as chairman of the international research commission furthering the preparatory studies for the World Conference on "Church, Community and State," to be held in Oxford, England, in 1937, has been in this country enlisting the coöperation of Christian scholars and the interest of the churches at large. As a result of conferences in Toronto, Montreal, Boston, New Haven, New York, Buffalo and Chicago, Dr. Oldham has aroused deep interest in the great issues which the conference is to face and which are to be the subject of intensive inquiry among Christian thinkers of America and Europe, both preceding the Conference and after.

The general theme of "Church, Community and State" has been selected because it is in these three areas that the conflict between the Christian conception of life and the current neo-pagan tendencies is most sharply focused. The present situation in Germany is described by Dr. Oldham as only the most dramatic expression of a conflict which in varying degrees is found all over the world. In Germany the issue of Church and State is not merely that of a religious society over against a secular one, but of the Christian religion over against a State that itself claims religious character—and a character which at crucial points denies cardinal elements of

Christianity. The idea of "blood" and "race" as the final objects of absolute loyalty, for example, runs athwart the universalism of the Christian Gospel.

The totalitarian claim of the State, however, is only a single, if the most obvious, attempt to shape the whole life of the community along lines and on assumptions that are incompatible with Christianity. In addition to these studies on Church, Community and State, therefore, there are three others which examine some of the basic aspects of Christian thought in contrast with current theories. These deal with the Christian Understanding of Man, The Kingdom of God and History and The Church and the World. There are still three other studies of a more practical character: The Church and International Relations, The Economic Aspects of the State, and Church, Community and State in Relation to Education. On several of these subjects important volumes will be issued.

A syllabus entitled "Program of Work" outlining the scope of the nine studies can be had (five cents) from the American Section of the Universal Christian Council, 105 East 22nd Street, New York. A booklet by Dr. Oldham on "Church, Community and State," which can be secured for twenty-five cents, will be helpful to those who are interested in carrying on studies along these lines in local churches.

Day of Fellowship and Prayer

ON earth peace, goodwill toward men" is the theme of the meditation and prayer for the World Day of Prayer, to be observed next on February 28, the first Friday in Lent. In more than fifty countries in 1934 Christians met in large and small groups, both men and women, young and old, and the children too, to consider the meaning of "Bear ye one another's burdens." In the U.S.A. last year, more than 275,000 programs were used. In some places, the observance of the day is planned by the ministerial association.

At the request of the Committee on Women's Work of the Foreign Missions Conference and the Council of Women for Home Missions, the program now being translated for use in many lands was prepared by Senorita Laura Jorquera of Santiago, Chile. She is the president of the Council of Presbyterian Women of Chile, active in the Y.W.C.A. and other church interests. It

is noteworthy that she chose to place in the heart of the program the story of "Christ of the Andes"—the immense bronze statue on the boundary line between Argentina and Chile, which commemorates Peace Pacts of May, 1901. The statue was cast from the cannon which had almost been aimed at each other and bears the inscription:

"Sooner shall the mountains crumble into dust
than shall Argentines and Chileans break the
peace which they have pledged at the feet of
Christ the Redeemer."

The Call to Prayer now being sent in preparation for the observance on February 28, offers these suggestions:

Let us thank God for the growing and deepening consciousness of the need for peace, and for the personal knowledge of Him who brings peace on earth.

Let us ask our Father to bless all people and their governments in their efforts to secure peace; may nations reconsider their ways and prepare for peace.

Let us pray for the missionary enterprise and for all

who share therein.

Let us pray that the Church as the body of Christ may stand firm against race discrimination, social injustice, and war.

Let us pray that we as individuals may be willing to walk the Way of the Cross to secure peace in this our day.

The Service of Worship for Youth has as a theme "Lead us, O Father, in the paths of peace." It was prepared by Miss O. Mary Hill of Canada at the request of the Interboard Committee of the Women's Missionary Societies of Canada, who are constituent members of the two national interdenominational missionary organizations.

The Children's Service of Worship is called "Come unto me, children of every land, my own to be." The thought centers about Christ with children, the Angel of

Peace, and children from various lands who express fear of war and longing for peace so that all the families on earth may be happy. This Service of Worship may well be used in separate churches in December, and a community Children's Service on February the twenty-eighth.

Offerings are taken all over the world to be given to specific missionary enterprises. In the U.S.A. the World Day of Prayer offerings are given to furthering the work of Christian Literature for Women and Children in Other Lands, Women's Union Christian Colleges of the Orient, Christian Service among Migrants in the Homeland, and Religious Education in United States Indian Schools.

—ANNE SEESHOLTZ.

Church Comity in a Great City

(*This analysis of a problem confronting the churches of Brooklyn, N. Y., is so typical that by changing a few of the details it becomes applicable to a major part of Protestantism. EDITOR.*)

THE question of comity is the largest concern of Protestantism in Brooklyn. We should focus our attention upon it, and in the future meet the problem much more adequately than we are meeting it today. This is not suggested in the narrow sense of merely keeping churches from building next to another church, but in that broader and more positive vision:

1. To work for and consummate mergers of our overlapping churches;
2. To go into new and developing areas with a definite program of Protestant planning and strategy.
3. To prevent denominational overlapping and waste of energy in our "liability areas" so that we are actually meeting the problem of debauchery and crime at its source.

The great advance of religion within the next few years will undoubtedly be in the field of church unity and coöperation. There are certain sections in Brooklyn where the Protestant churches are so numerous that they are actually competing with each other for the same worshipers. This does not mean merely that the denominations are competing with each other; the competition is even more intense than that. Churches of the same denomination are competing one with another for the attendance of the same people. There are, for instance, six churches of one denomination and five of two others located within walking distance of each other in one section of our borough. In contrast with that there is another section of the borough where it is not possible to hold week-day church-school classes for Protestant school-children who have registered for such instruction because there is not a single Protestant church in that whole territory.

It could be easily said that there are one hundred too many Protestant churches in Brooklyn, the "City of

Churches"; but at the same time there are vast neglected areas and new areas where we should plant twenty-five or more new churches or centers of Protestant denominational or interdenominational activity. There are four hundred and sixty-four Protestant churches and missions listed in the office of the Brooklyn Church and Mission Federation. Many of these are small, struggling outposts which in no adequate way represent the Church; yet there they are, and the people are going to them. In keeping all our larger, and oftentimes competing, churches going we are actually neglecting the needs and outreached hands of these, our less fortunate neighbors of our various racial groups and those in the slum areas.

With this in mind, the Brooklyn Church and Mission Federation has voted to conduct an annual conference of young laymen of the churches to evolve a program for the future. Such matters as practical techniques in merging two churches which might like to merge, and how to outlaw cut-throat competition between two Christian congregations will be discussed. Surveys of the liability areas where immorality, delinquency and crime exist, beyond even our imagination, will be presented. A plan for denominational coöperation in adequately financing and manning outposts in newly developed areas so that these will not be left as a prey to store-front missions with limited and sometimes ignorant leadership will be considered. Social justice, friendship, education and all the rest of the church program will be woven into this plan. If the young people are made conscious of the facts and procedures, the borough may be able, in the coming generation, to bring the churches to the place where the full power of a unified Protestantism may be delivered in the service of those great religious and social and civic enterprises which will make Brooklyn a more righteous community.

J. HENRY CARPENTER.

World Missionary Conference in 1938

AT the meeting of the committee of the International Missionary Council, held in East Northfield, Mass., September 27-October 4, it was decided to hold another World Conference in Asia in the autumn of 1938, ten years after the epoch-making gathering at Jerusalem in 1928. The upbuilding and maintenance of the younger churches as a part of the historic world-wide Christian community is to be the primary objective.

In view of earnest invitations of Japanese, Chinese and Indian National Christian Councils that the 1938 meeting should be held in their lands, the decision as to place was difficult. The Committee finally decided to meet in Kowloon, which is Chinese territory, leased to Great Britain, facing Hongkong.

The five major topics outlined for the conference are "The Faith by Which the Churches Live," "The Witness of the Church to Its Faith," "The Inner Life and Strength of the Church," "The Church's Relation to Its Environment" and "Coöperation and Unity."

A more concrete picture of the subjects that will be faced by the conference is suggested by the following group of projects which emerged from a discussion in which the nationals from India, China, Japan, the Philippines and Mexico stated the crying needs that they all felt:

- (a) A more adventurous and far-reaching program of coöperation.
- (b) The creation of a well-trained Christian ministry and help for their continued spiritual growth and efficiency.
- (c) The organization and spiritual strength of the indigenous communities.
- (d) The relation of the Church to Christian movements outside the framework of the Church.
- (e) The relation of Christianity to other religious cultures.
- (f) The need of the Church in each land to become truly integrated to such elements in the cultural inheritance of the people as are congruous with Christianity.
- (g) The need for the Church in each land to realize itself as a part of the world-wide Christian community.
- (h) The place and function of the Christian community in secular society.

More significant still were the problems that were flung into relief by these same men as they confronted the new secular world forces.

- (a) The economic basis of the Church, especially a problem in India and in other countries where large masses of Christians are from the proletariat.
- (b) The relation of Christianity to the changing social order.
- (c) The relation of the Church to modern political challenges such as communism and imperialism.

(d) The problem of Church and State in the various manifestations which it assumes in different countries, including questions relating to education, its development and control.

Four hundred delegates are to be sent. Over two hundred will be nationals of the countries where the "younger churches" exist, with some seventy missionaries, and the remainder from Europe and North America. Every national Student Christian Movement in the world will be asked to send a student.

Interpreting the great conflict between the Christian faith and the pagan tendencies of our time, Dr. J. H. Oldham, of London, said that in nearly all countries the state or community is trying to direct or control, either by despotism or by the control of all the forces of education, the whole life of all its members. He held it is a matter of life and death for Christianity to challenge effectively the dominant acceptance of the totalitarian state. It calls for a "General Staff" for the Church as a whole directed wholly to this war against demonic forces.

National Conference on Rural Church

A National Conference on the Rural Church is to be held in Washington, D. C., January 14 to 17, 1936. The place of meeting will be the Calvary Baptist Church. The conference is held in connection with the annual meeting of the Home Missions Council and the Council of Women for Home Missions.

The Secretary of Agriculture, Hon. Henry A. Wallace, has been invited to deliver the address at the opening session of Tuesday evening, January 14. Among the subjects which will be presented by other speakers are the following:

Recent Important Popular Movements. By O. E. Baker, Federal Bureau of Agriculture and Economics.

Social and Economic Trends Which Influence Church Life. By Carl C. Taylor, President of the American Country Life Association.

The Rural Church As It Is Today. By Mark A. Dawber, of the Methodist Episcopal Board of Home Missions.

The Equipment of the Rural Church. By Elbert M. Conover, Interdenominational Bureau of Architecture.

The Church and the Economic Situation. By W. H. Stacy of Iowa State College, and E. R. Bowman of the Coöperative League of the U.S.A.

The Elements of a Satisfactory National Plan for the Improved Rural Church. By Malcolm Dana, of the Congregational Church Extension Board.

A large part of the time is to be devoted to discussion groups which will consider practical methods of strengthening the rural church and helping it to meet its responsibility to the community. The pastors of churches in rural communities, including Rev. Tertius Van Dyke, Washington, Conn., will share their experiences.

Rev. Hermann N. Morse, of the Presbyterian Board of National Missions, is to be Chairman of the Findings Committee. Dr. Benson Y. Landis, of the Federal Council of Churches, is Secretary.

New Year to Open with Prayer

IN keeping with the custom of many years, the first week in January (January 6 to 12) has been set aside as a nation-wide Week of Prayer. The Federal Council's Department of Evangelism has issued a series of seven programs of worship to be used in connection with services of prayer on the successive days of this week.

The general subjects for prayer during the seven days of the week are as follows:

- For Ourselves
- For Our Homes
- For Our Churches
- For the World Mission of Christianity
- For Our Own Nation
- For Every People
- For Light on the Way Ahead

The program for the entire week has been prepared by Dr. George Stewart, minister of the First Presbyterian Church of Stamford, Conn. It goes beyond the skeleton outline of other years in that it includes prayers and litanies for those who desire to take advantage of carefully prepared liturgical forms. The program for each day includes a call to prayer, carefully selected hymns, prayers, Scripture readings, suggestions for silent prayer, and a litany.

The document containing the services of prayer and worship can be had at three cents per copy; two cents per copy for orders of fifty or more; one and a half cents per copy for orders of one hundred or more.

The Week of Prayer in the United States is a part of a universal period of prayer which is observed during the first week of the year, as sponsored by the World's Evangelical Alliance, which originated the practice and whose call to prayer is still issued in many other lands.

Labor Speakers in Churches

A number of the most prominent churches in Atlantic City, through the invitation of their pastors, heard addresses by Christian labor leaders at the services on Sunday, October 13, during the annual convention of the American Federation of Labor. The labor representatives were well received. They especially stressed the common interest of the churches and organized labor in democracy and world peace and their messages were not felt to be in any way inappropriate to the spirit and atmosphere of Sunday worship.

Mr. William Green, President of the American Federation of Labor, spoke at St. Paul's Methodist Episcopal Church. A special labor service was arranged at St. Andrew's-by-the-Sea (Lutheran) where the guest speaker was Mr. Andrew Naesmith, Fraternal Delegate to the convention from the British Trade Union Movement, who spoke on the ideals and achievements of British labor. Mr. Naesmith is a local preacher in the Methodist Church in England. Rev. James Myers of the Federal Council assisted in the service and offered a special prayer for the labor movement.

Among other speakers in the churches were Spencer Miller, Jr., Director of the Workers' Education Bureau, speaking at the Church of the Ascension; Gilbert E. Hyatt, Secretary of the National Federation of Post Office Clerks, speaking at the Friends' Meeting; George Babcock, President of the National Federation of Government Employees, who spoke in one of the largest Negro churches—the Union Baptist Church, and Rev. John McDowell, Secretary of the Board of National Missions of the Presbyterian Church, who occupied the pul-

pit of the First Presbyterian Church in the morning and of the Olivet Presbyterian Church in the evening.



These Lepers Live in a Cave

FOR the Christ Child there was NO ROOM in the dwellings of men. In the name of Him who commanded us to "cleanse the lepers," let us remember these others against whom men have closed their doors—the world's friendless lepers.

\$40 Will Rescue

one of the "least of these," giving him food, clothing, medical care, and a Christian home for an entire year.

Will you provide a week, a month, or a year of such care?

FLEMING H. REVELL, Treasurer
The American Mission to Lepers, Inc.
156 Fifth Avenue, Room 1120 P
New York City.

In response to Christ's command, I enclose my gift of \$. . . for the lepers of this and other lands.

NAME

ADDRESS

Mobilizing Opposition to Lotteries

The announcement of the National Conference for Legalizing Lotteries, Inc., that it is launching a campaign to secure legislation or amendments to state constitutions in forty-eight states, permitting lotteries under state supervision for charitable agencies, has called forth a vigorous reaction from the Federal Council of Churches. After studying the present trend toward such a revival of legalized gambling, the Council's Executive Committee unanimously adopted the following statement as the basis for a future program:

"The Executive Committee of the Council considers this effort [to legalize lotteries for charitable agencies] harmful and anti-social, and appeals to the people of the United States to oppose the movement.

"The Council bases its action on the following grounds:

"There has been an unhealthy growth of speculation and gambling in this country since the War. To legalize lotteries would tempt our splendid charities to lend the great weight of their influence to an evil which needs restraint rather than promotion.

"Lotteries have had a long history in this and other countries. They are a form of speculation which rests upon and feeds the desire to get something for nothing. They have been discredited by great abuses which seem inherent, because they are an unsound method of raising money.

"The use of lotteries by charities to raise their budgets would weaken the spirit of unselfish giving which has been notable in American life and upon which our private religious and social agencies must depend.

"The Federal Council's Executive Committee requests the Department of the Church and Social Service to arouse the constituency of the Council to oppose in appropriate ways the legalizing of lotteries for any and all purposes both in the Congress and in the legislatures of the several states."

New Literature on World Problems

What about the war in East Africa? Can or should the United States keep out of war? What about the American-Japanese problem?

In order to answer these and kindred questions with regard to the world's tension points the Federal Council's Department of International Justice and Goodwill has just issued a series of pamphlets under the general title, "The ABC of World Problems."

The three numbers of this series now available are:
"The ABC of American-Japanese Relations"
"The ABC of American Neutrality"
"The ABC of the Italo-Ethiopian Crisis."

These pamphlets, written by Dr. Walter W. Van Kirk, set forth in plain language the main facts regarding these pressing international problems. For example, the discussion of the Italo-Ethiopian controversy is carried forward under the following heads: The Background of the Italo-Ethiopian Crisis; The Gathering War Clouds; The League Acts; The War Starts; The League Penalizes Italy; Colonial Empires in Africa and Elsewhere; Sir Samuel Hoare's Historic Pronouncement; Putting First

Things First; The United States and Italo-Ethiopian Crisis; The Churches and the World Crisis.

The Neutrality pamphlet sketches briefly the historic neutrality policies of the United States. An explanation is given of the conditions and world events which led up to the enactment of existing neutrality laws. The author seeks to refute the argument that neutrality means isolation.

The pamphlets sell at the rate of 5 cents a single copy, \$3.00 for 100.

New Type of Theological Training

Established ten years ago to give theological students clinical experience in mental hospitals preparatory to their work as pastors, the Council for the Clinical Training of Theological Students has steadily expanded. Students are selected from the seminaries—this year from fifty seminaries—are given scholarships for periods of three months, six months or a year, and work under the expert direction of a member of the staff of the hospital—usually the psychiatrist—and a supervisor from a seminary. They learn to work with a scholarly staff of specialists, as themselves specialists in religion, and become familiar with the methods of social case work which they are later to apply to their spiritual counselling as pastors.

At this year's conference, held at the University of Pennsylvania, the leaders were Dr. Helen Flanders Dunbar, President of the Council, a graduate of Union Theological Seminary and a physician; Dr. Earl D. Bond and Dr. Lewis B. Hill, both eminent psychiatrists; Prof. Anton T. Boisin of Chicago Theological Seminary, and Prof. Stewart C. Cole of Crozer. Bishop Herman Page of Detroit and Dr. John W. Suter, Dr. Worth M. Tippy and Dr. Leland Foster Wood of New York participated as chairmen and speakers.

The papers were largely by student supervisors, describing their work and experiences.

The Council for the Clinical Training of Theological Students has special interest for readers of the BULLETIN because the Federal Council has turned to it for assistance in the selection and training of chaplains for federal prisons. Rev. Seward Hiltner, Associate Field Secretary of the Council, has his office at the Federal Council's headquarters and is acting as assistant to Dr. Tippy in the work with prisons.

Aids to Prayer

The National Commission on Evangelism in the Protestant Episcopal Church is directing special attention to the cultivation of the life of prayer. It has lately issued three little pamphlets, each of which is of great practical value along these lines. The first, entitled, "Steps in a Growing Prayer Life," gives specific suggestions as to different types of prayer and methods for discipline in prayer. The second is entitled, "How

to Make a Meditation," and outlines a definite method for the guidance of beginners. The third is a response to the question, "What is a School of Prayer?" and gives suggestions for a series of meetings or services to be held in churches, in which definite instruction and training are given for the development of the practice of prayer. Each of these pamphlets is issued at three cents, in any quantity, and can be had by writing to the Director of the Commission, Rev. Malcolm Taylor, at 3510 Woodley Road, Washington, D. C.

NEWS OF CHRISTIAN COÖPERATION

Portland Holds Ministers' Retreat

The Church Federation of Portland (Maine), South Portland, and Vicinity and the Cumberland County Branch of the Portland Y.M.C.A. coöperated in a retreat for the ministers of the area at the beginning of the fall season.

Dr. John C. Schroeder and Dean J. Arthur Glasier, both of Portland, spoke on "The Preacher as Prophet" and "The Preacher as Leader of Worship," respectively, and Dr. Percy L. Vernon of Lewiston had as his topic "The Preacher as Pastor." Helpful suggestions came from these addresses and the discussion which followed. Rev. Frederick M. Meek of Biddeford was the chaplain of the Retreat and conducted four inspiring services of worship. The program included time for recreation and sports, which created a spirit of fellowship which could have been achieved in no other way.

Washington Federation Has Interracial Outreach

At the meeting of the Board of Directors of the Washington (D. C.) Federation of Churches on October 24, three new developments indicated its increasing interracial significance.

A Chinese Community Church has been established for the purpose of ministering to the eight hundred Chinese who live in the capital city. This is the first Chinese Christian Church in Washington. It is interdenominational in its character, its Board of Managers representing not only the Christian Chinese but also the chief denominations of the city, and the enterprise is sponsored by the Federation of Churches. The pastor is Rev. C. C. Hung.

The French Protestant Congregation of Washington was received into membership in the Federation of Churches at the same meeting.

Following years of study and discussion, the decision was reached to admit the Negro churches of the city to membership in the Federation.

Detroit Holds Industrial Conference

The first Conference on Industrial Relations under the auspices of the Public Affairs Department of the Detroit Council of Churches, was held October 14-17. In-

cluded on the program were: Harvey Campbell, Secretary of the Board of Commerce, speaking on "Detroit as an Industrial City"; Prof. Vernon S. Daniels, who spoke on "Wages in Detroit"; John Ballanger, of the Detroit Welfare Department, speaking on "Unemployment and Relief"; William Mahone, Secretary-Treasurer of the Detroit Street Railway Men's Association, speaking on "Organized Labor's Objectives and Contributions"; Rev. Irving Johnson of St. John's Episcopal Church, who spoke on "The Public's Interest in Industrial Peace"; Bishop Edgar Blake of the Methodist Episcopal Church, speaking on "Industrial Welfare in Detroit"; Dr. Paul L. Vogt, Regional Director of the Workers' Education Bureau, who spoke on "A Program of Study of Industrial Relations"; and Rev. James Myers, of the Federal Council, who spoke on "Protestantism's Position on Industrial Welfare."

One of the most important results of the conference was the opening of negotiations for better and more sympathetic understanding between the churches of the city and organized labor groups, particularly in the building trades, with reference to certain conditions which have not been satisfactory to labor, and the bringing of some of the most serious labor problems in the city to the direct attention of the churches. The conference voted a request to the Council of Churches to hold another conference of this type next year and suggested that such conferences would be of value in many cities.

Student Volunteer Convention in Indianapolis

Twenty-five hundred delegates are expected to gather in Indianapolis during the Christmas holidays, from several hundred colleges and universities of Canada and the United States, for the twelfth quadrennial convention of the Student Volunteer Movement.

Kagawa, Japan's great apostle; the Archbishop of York, one of Great Britain's Christian statesmen; T. Z. Koo, of China; Mrs. Induk Pak, of Korea; and Gonzalo Baez Camargo, of Mexico, will be among the speakers from abroad.

The program will consist of addresses, seminars, international teas, musical programs, a missionary play, and motion pictures.

Christian Social Action

"Churches in Social Action—Why and How," by James Myers, presents a comprehensive outline of concrete program suggestions for local church groups in the fields of international peace and racial, labor and economic relations, together with sources of information, the Social Ideals of the Churches, and worship references. A number of denominations and councils of churches are distributing these pamphlets under their own imprints. Copies may be obtained from the Federal Council at 10 cents per copy or \$7.00 per hundred.

The objectives of the convention are defined in these terms:

1. To probe with ruthless realism the inner character of the world's suffering and confusion;
2. To confess the presence in ourselves of the same factors which have made the world what it is;
3. To appraise the new crusading forces which are increasingly conscripting men's allegiance;
4. To discern, through a more vivid perception of God's eternal purpose disclosed in Christ, His intention for our generation;
5. To grasp the significance of the world fellowship of the Christian Church in the fulfillment of this intention;
6. To discover how each one may find his place in the world mission of Jesus Christ.

Conference of Theological Students

Preceding the Student Volunteer Convention there will be a National Conference of Theological Students, in Indianapolis, December 27 and 28, which will discuss the theme, "The Task of the Church Today." Among the speakers will be the Archbishop of York, T. Z. Koo, Dr. Robert E. Speer, Dr. Harold C. Phillips, Dr. Richard Roberts, and Dr. Samuel McCrea Cavert. A group of theological students will participate in a panel discussion on "Can the Church Adopt a Program for Social Action?"

The conference is held under the auspices of the Theological Committee of the Young Men's Christian Association.

To Consider Relation of Church to Rural Life

The annual meeting of the Christian Rural Fellowship (which continues the International Association of Agricultural Missions) will be held in New York December 5-7. The general theme will be "Christianity's Responsibility for Recreating Country Life on a Religious Basis." The awakening interest in the problems of rural life in this country and the endeavors at rural reconstruction in other countries, like India and China, give timeliness to the topic. John R. Reisner, 156 Fifth Avenue, New York, is secretary of

the movement. The Town and Country Committee of the Home Missions Council and the Federal Council of Churches is one of the coöperating groups.

The purpose of the Christian Rural Fellowship is defined in the following words:

"To promote understanding and appreciation of the religious and spiritual values which abide in the processes and relationships of agriculture and rural life; to define their significance and relate them to the Christian enterprise at home and abroad."

Louisville's Silver Jubilee

On October first the Louisville (Ky.) Council of Churches completed twenty-five years of service. The anniversary was marked by a banquet, at which Dr. Merton S. Rice of Detroit was the speaker. The President of the Council is Dr. Ira R. Ladd, pastor of Trinity Lutheran Church. The Executive Secretary is Dr. John Lowe Fort. Coöoperating with the Council of Churches is the Church Women's Federation, which assumes responsibility for Daily Bible School work and a religious ministry to city institutions like the Home for the Aged and the Infirm.

Radio Observance of 400th Anniversary of English Bible

One of the most impressive aspects of the four hundredth anniversary of the first printing of the Bible in English, which is being carried forward from October 4 to December 8, was the national broadcast on October 6. The program was broadcast from three different centers of the nation. From Hollywood Professor Robert A. Millikan, the eminent scientist, declared that the Bible "has fostered, as no book and no writing in the world's history has ever done, the spirit of altruistic concern for the ultimate good and for the common weal." From Chicago, Hon. Frank J. Loesch, President of the Chicago Crime Commission, testified that in his judgment

"the greatest single reform which could come to the American people today would be that parents should return to the reading of the Bible in the family." From Washington a message from the President of the United States, delivered by the Secretary of State, referred to the anniversary as an event to challenge "the reverent attention of English-speaking peoples the world over." He emphasized the Bible's "supreme place in our literature" and declared that "it has withstood assaults, it has resisted and survived the most searching and microscopic examination, it has stood every test that could be applied to it and yet it continues to hold its supreme place as the Book of Books."

The program was under the general direction of Frank C. Goodman, Executive Secretary of the Federal Council's Department of Religious Radio.

New Jersey Looks Ahead

With a view to the development of a more adequate program of coöperative service, the New Jersey Council of Churches has effected a reorganization and has elected Professor Ralph Felton of Drew Theological Seminary as its secretary. Dr. Felton is one of the foremost leaders of the nation in the field of the rural church and has long been deeply interested in a more united approach on the part of the churches to the rural community.

Religious Education Aims to Reach the Unreached

Under the auspices of the National Commission on Christian Character Education—Russell Colgate, Chairman—the extension movement for reaching the unreached with a program of religious education is being launched. The initial announcement was made at a luncheon at the Lawyers' Club, New York, on October 16, at which Mr. Colgate was host. The special theme of the luncheon conference was "Juvenile Delinquency and Christian Education." Hon. Sanford Bates, Federal Commissioner of Prisons, was the chief speaker. He laid strong emphasis upon the unique function of the Church and its agencies in preventing and dealing with juvenile delinquency. Dr. Harold McAfee Robinson, Acting General Secretary of the International Council of Religious Education, which has taken the initiative in launching the program, interpreted its major objectives, pointing out that there is no thought of creating a new organization but rather of stimulating existing agencies to reach out after the unreached. The International Council of Religious Education has the cordial co-operation of the Federal Council and other interdenominational bodies in the new emphasis.

Medical Aid for Ethiopia

A new agency known as "American Aid for Ethiopia," with Dr. William J. Schieffelin as Chairman of the Board of Directors and with headquarters at 2 West 46th Street, New York, has been created

for the purpose of appealing for funds for medical aid to the sick and wounded in Ethiopia. The funds are to be used for furnishing supplies to the Ethiopian Red Cross. The program has been launched in response to an appeal for aid sent out by Dr. Thomas A. Lambie, a medical missionary of the United Presbyterian Church, who has been appointed Secretary General of the Ethiopian Red Cross. Dr. George E. Haynes, Executive Secretary of the Federal Council's Department of Race Relations, and Emory Ross, Secretary of the African Welfare Committee, are members of the Board of Directors of the new organization.

The American Red Cross, Washington, D. C., called attention to the fact that its historic policy is that of making its service available to the combatants on either side of a conflict. The Italian Red Cross, in response to an inquiry, gave the information that it does not require assistance. The Ethiopian Red Cross stated that it was in need of help. The American Red Cross therefore has announced that it will transmit funds to which the American people care to contribute for Ethiopian sufferers.

Thanksgiving Appeal for Near East

A special effort is being made at Thanksgiving time to secure gifts with which to carry forward the work of the Near East Foundation, 2 West 46th Street, New York, which in 1930 succeeded the Near East Relief and since then has been carrying on a program of service to neglected rural peoples of Bible Lands. Among other things, the Foundation aims to show the people the way to better homes, better agriculture, better sanitation, and better intellectual and spiritual life. Cleveland E. Dodge is president and Barclay Acheson executive secretary.

Christmas Appeal for Lepers

The American Mission to Lepers, 156 Fifth Avenue, New York, is collecting a special fund so that the leper sufferers whom Christ especially mentioned may not be forgotten at Christmas time.

The Mission to Lepers is the auxiliary of every foreign mission board working for lepers.

Twenty dollars will give a Christmas dinner to a whole colony of patients. Twelve dollars will feed one patient for an entire year. Fifty cents will give a leper a pair of sandals to protect the bandages on his mutilated feet and help him to get about. Other amounts will purchase cherished presents such as soap, blankets, and medicines, which we would call necessities but which seem luxuries to the lepers.

Adult Education for Miners

"The People's University," an interesting experiment in adult education in the Eastern Ohio coal fields, reports good enrollment as it opens its classes again this Fall. This project is a joint undertaking of the American Friends Service Com-



**Protect Your Home
from Tuberculosis**
BUY
CHRISTMAS SEALS

mittee and the Federal Council of Churches. Last year 257 men and women studied in its classes, teachers volunteered, meeting places were donated, 21 classes were conducted. Keen, alert young men are constantly being discovered by the "Friendly Advisers" who are helping to train them for possible future leadership in these coal communities. Other projects in community recreation, library facilities, and friendly contacts with both operators and union leaders continue to make this experimental work important and significant. Funds are needed to carry it forward for another year. Checks may be mailed to Olive Van Horn, Treasurer, Room 612, 105 East 22nd Street, New York.

New Pamphlet on Marriage

The report which was prepared by the Federal Council's Committee on Marriage and the Home, on Safeguarding Marriage, has now been issued as an attractive pamphlet and is being used by pastors as a guide in their efforts to invest marriage with greater spiritual significance. The pamphlet can be secured at 20 cents per copy; \$1.50 per dozen.

Dr. Johnson's Illness

Readers of the BULLETIN will be distressed to learn of the illness of Dr. F. Ernest Johnson, Executive Secretary of the Department of Research and Education, to whose leadership in the educational field the churches owe a great debt. Due to overwork during the year and resulting nervous exhaustion, Dr. Johnson has been compelled to take a respite from his intense labors during the fall months. It is expected that he will be able to be back at his work about January first.

Dr. Johnson is generally recognized as the outstanding leader in American Protestantism in the movement to undergird the work of the Church with a more accurate knowledge of social facts and trends. His book, "The Church and Society," published early this year, is being extensively discussed and in many thoughtful quarters is accepted as the best interpretation of the relation of the Church to contemporary social problems. His leadership in adult education was recognized by Teachers College of Columbia University in its invitation to him to give part of his time to filling the chair of education at that distinguished institution.

United Conferences Strengthen Spirit of Evangelism

During the month of November, united conferences of young people in connection with the program, "Christian Youth Building a New World," are being held in Milwaukee, Wis.; Atlanta, Ga.; Joplin, Mo.; Winston-Salem, N. C.; and Tulsa, Okla. Guidance in the planning of these conferences has been given by Dr. Jesse M. Bader, of the Federal Council's Department of Evangelism.

A one-day conference on evangelism was held in Pittsburgh, Pa., on November 4, under the auspices of the Pittsburgh Council of Churches and the Federal Council's

Department of Evangelism. The meeting brought together more than 300 pastors of the city. The addresses and discussions centered around the subject of "The Ministry." "A Prophetic Ministry" was interpreted by Dr. Norman Vincent Peale, of New York; "An Evangelistic Ministry," by Dr. Jesse M. Bader; "A Pastoral Ministry," by Dr. W. Angie Smith, of Washington, D. C.

Dr. Bader has recently made a trip across the nation, conferring with Christian leaders in the various cities in connection with the plans for the National Preaching Mission, which is to be conducted in the Fall of 1936. He reports an intense interest in the plans and a spirit of high expectation.

Religious Drama Contest

Three prizes for the best one-act religious drama have been offered by the Religious Drama Council of the Greater New York Federation of Churches. The contest will close February 15, 1936. The plays which are submitted must be religious dramas, not pageants. The prize-winning plays will be submitted to Samuel French for an offer of publication. Full information can be secured by writing to the Religious Drama Council, Greater New York Federation of Churches, 71 West 23d Street, New York.

"The Collapse of Cotton Tenancy"

The University of North Carolina Press, Chapel Hill, N. C., has published a summary of the studies made by Charles S. Johnson, Edwin R. Embree, and Will W. Alexander under the title, "The Collapse of Cotton Tenancy." It interprets the results of two years' study of the evils of farm tenancy in the South and points the way to its being supplanted by a system of independent individual ownership. A preface commending the study to the public is signed by seventeen persons connected with various social, religious, and public interests. One of the signers is Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches.

The price of the pamphlet is one dollar, but through special arrangements made by the Julius Rosenwald Fund, which sponsored the study, the book is available at a great reduction in price, if ordered in quantities of ten or more for clubs or study groups.

The Godless Movement in Russia

The Research Department of the Universal Christian Council, 2 rue de Montchoisy, Geneva, Switzerland, has brought out a study booklet on "The Methods of the Godless Movement." Extracts from Russian literature are given as illustrative of the type of propaganda and teaching being carried forward. The study is not limited entirely to Russia but deals with the anti-religious efforts of communism in several other European countries. The pamphlet is available in English as well as in German and can be secured from the Geneva headquarters for twenty-five cents.

Conferences on Family Life

In the interest of an educational effort for strengthening the relation of the local church to the home, Dr. L. Foster Wood, Secretary of the Federal Council's Committee on Marriage and the Home, is conducting an extensive series of conferences with pastors and church workers in more than a score of cities. His itinerary has taken him to Minnesota, Nebraska, Iowa, Illinois, Michigan, Wisconsin, Ohio, Pennsylvania, and New York, during the months of October and November.

Raising Church Funds Through "God's Pence"

As a result of endorsement by the General Convention of the Protestant Episcopal Church and the more informal approval of other groups, the "pence plan" of raising money for the churches is reported to be on the increase. The plan provides for placing a penny in the pence bank at each meal time as a thank offering, the additional funds thus secured being used for any religious objective that may have been decided upon. An organization known as the Universal Pence Bank Company, 11 West 42nd Street, New York, furnishes the "pence banks" to churches at \$7.00 per hundred.

New Pamphlet on the Huguenots

One of the outstanding historical commemorations falling in the present year is that of the 250th anniversary of the Revocation of the Edict of Nantes. This dire event not only meant tragic happenings in France but had enduring repercussions throughout the Western world. The Lutterworth Press (London, England) has published at 3d. "The Edict of Nantes and Afterwards: The Story of the Huguenots," by Henry J. Cowell, Fellow of the Huguenot Society of London, and sub-editor of *The Baptist Times*. The brochure is commended to readers of the BULLETIN. A Fellow of the Huguenot Society of London has made it possible for a specimen copy of the booklet (autographed if desired) to be sent free to any reader of the BULLETIN who remits a three-cent postage stamp. Letters should be addressed to "Huguenot," care of Kingsgate Press, 4, Southampton Row, London, W. C. 1, England.

Chicago Churches Decline Government Aid

Interest has been attracted by the discussion in the Chicago Church Federation concerning a proposal that the Works Progress Administration of the federal government might allocate \$5,000,000 to Chicago churches to enable them to finance recreational and educational programs in their parish houses. In spite of great interest in the project and the desire to expand their program of social welfare, the churches, as represented in the governing board of the Church Federation, came to the clear decision that the appropriation of governmental funds to churches would be "a violation of the principle of the separation of Church and State."

Philadelphia Conducts "Spiritual Seminars"

The Philadelphia Federation of Churches is holding a series of "spiritual seminars" for the ministers of the city in the interest of making as direct a contribution as possible to the spiritual insight and vitality of the leaders of the churches. Among the speakers who are to appear before the seminars are Professor Rufus M. Jones of Haverford, Dr. Mark A. Matthews of Seattle, and Dr. Toyohiko Kagawa of Japan.

Connecticut Considers the Church and the Home

In connection with the Third Annual Institute on the Church and Social Relations, held under the auspices of the Connecticut Council of Churches and Religious Education and the Hartford Seminary Foundation on October 16, great public attention was attracted by the "jury trial" of the "case of Youth vs. Society." Hon. William M. Maltbie, Chief Justice of the Supreme Court of Connecticut, presided at the "trial." The "prosecuting staff" which presented the indictment against Society for its neglect of Youth was led by the Hon. Robert P. Butler, United States Attorney, District of Con-

nnecticut. The "defense counsel" was headed by Senator J. Kenneth Bradley.

Other sessions of the conference dealt in a less dramatic way with the problems of family life and with the contribution of the church to the home. David Seabury, consulting psychologist, was present as a specially invited guest and speaker.

Coöperative Approach to Work with New Americans

A national conference of an interdenominational character on "Work with New Americans" is to be held in Chicago November 21 and 22, under the auspices of the Chicago Church Federation, the Home Missions Council, and the Council of Women for Home Missions. Sessions are to be held at the new First Congregational Church.

Representatives of various groups of "new Americans" will interpret the present religious situation among their own people. The groups thus represented include the Hungarians, Italians, Czechs, Poles, Russians, Armenians, and Mexicans. Another session will deal with policies and programs in connection with the work of Protestant churches among new Americans during the coming decade. Important addresses will be given on the contributions of Protestantism and of the new Americans to each

other. Dean Shailer Mathews will discuss the meaning and message of Protestantism to these present times. Professor Murray H. Leiffer, of the Garrett Biblical Institute, will interpret the immigration movement of the last two decades. Professor Edward A. Steiner of Grinnell College will give the closing address, in which he will share his observations in the light of his experience of fifty years since he came to this country as an immigrant.

Rural Ministers' Summer School in Ohio

The second Ohio Rural Ministers' Camp was entertained by the Ohio State University, July 8-10, at the Ohio Agricultural Extension Camp. The rural churchmen have formed themselves into an association for the purpose of education and fellowship among rural church leaders, to emphasize throughout the churches the importance of rural life and to promote rural welfare through a closer relation between the rural church and other rural agencies. The ministers accepted a challenge from the Master of the State Grange to correlate the activities of local community agencies and to calendarize the community events. The camp will be continued in July next year for three days.

AMONG THE BEST NEW BOOKS

Chaos in Mexico

The Conflict of Church and State.

By CHARLES S. MACFARLAND

Harper & Bros. \$2.00

In the days of Senator Fall, Mr. Doheny and the Society for the Protection of American Rights in Mexico we heard much of chaos in Mexico. That a leading churchman of the United States has revived the phrase in a title for his book will probably not increase the popularity of the Church in Mexico.

Tourists are tramping over Mexico by the thousands. Delegates to World Rotary and Lions' Conventions, a Pan-American Scientific Conference, a Pan-American Child Congress, the International Progressive Teachers' Association, a hundred

teachers from Columbia University and many others have enjoyed the delights of Mexico the last few months. That country, in the midst of the world's depression, is enjoying its greatest prosperity; relations with its Northern neighbor, for many years threatening war, are notably cordial; the Six-Year Plan being carried out by the Government gives a detailed blueprint of the economic, social, and educational reforms. So one wonders why "chaos," in naming a book where so much emphasis is laid, in its announcement, on its impartiality.

Neither will this claim to impartiality be strengthened by such statements as the author's declaration: "In my opinion the representatives of the Mexican Government are, to say the least, poor sportsmen. Any

honest and courageous referee would rule them off the floor."

The author, like many well-intentioned inquirers who spend a month or so in Mexico, confining themselves to Mexico City and vicinity, completely dependent on interpreters without first hand knowledge of conditions, falls into amusing mistakes. Such for example as giving as a proof of Mexico's Communism the appearance in a bookstore display of a title on "Christianity and Communism," which book was actually published by the Union Evangelical Bookstore to challenge Communism, and which has been sold widely even in Roman Catholic bookshops because of its arguments against Bolshevism. The author says he is writing the book to help readers who have been the victims of journalistic

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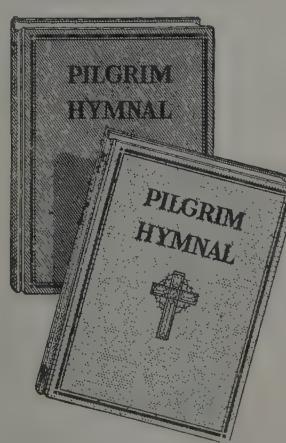
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and propaganda material in the United States. One wonders then why there are so many quotations from these same sources in Mexico, with no help for the reader to evaluate them, and seriously setting down as important indications the report of some unnamed person that the son of a Cabinet member was named after Lenin and that the new monument being erected to Obregon hinted at his deification. Such naivete goes further in seemingly accepting the information from unidentified sources that the labor movement in Mexico was started by the Roman Catholic Church and now the government is trying to capture it!

It is difficult to separate the wheat from the chaff. Attacks on religion as such are rightly condemned. The government has at times allowed itself to depart from a legitimate purpose of eliminating the Church from the political field and entered into a real persecution of religion. This has done much harm to Mexico, has given comfort to her enemies and has confused her friends. The recent strenuous opposition by the Mexican people to the extremes of "socialistic education," at times interpreted by the Department of Education as

including direct teaching against God, seems to have had its good effects. The most recent rulings of the Department clearly indicate a denial of this atheistic emphasis. Another indication of a change is the rescinding by President Cardenas of the decree against the circulation of religious literature. These are hopeful signs for those who can conceive of no greater calamity than that the great reform movement should fail because it identified itself with a war on religion which would alienate important forces who otherwise would like to be the warmest supporters of the Social Revolution.

SAMUEL GUY INMAN.

Author's Comment

(Because of the importance of the issues involved the author has been invited to comment on Dr. Inman's review.—Editor.)

I should say that the term "chaos" was not inappropriate, when one member of the cabinet was an avowed communist and atheist, publishing from his department a paper bearing in its headline a vile caricature of Jesus, and turning loose a large bodyguard of "Red Shirts"; while at the

same time another cabinet member was circulating a document in the United States replete with eulogisms of "The Master"; or when one revolutionary party leader tells me he is preparing a proletarian revolution, while others are amassing enormous personal wealth.

I am quite unwilling to admit that an objective observer, spending fourteen hours a day for six weeks, may not get as fair a view of an immediate situation as one who has become so subjective by his commitment as to become an uncritical defender of a party in power and is informed through occasional visits.

Most of those I interviewed spoke English; of my interpreters, the chief one has been in Mexico thirty-five years, and even if he was vulnerable, I understand spoken Spanish sufficiently to correct any serious errors; and, finally, all important statements quoted were written in full by those interviewed. As to the book referred to, I was quite familiar with it and cited it merely to indicate that its subject was under discussion.

What I reported was not from "unidentified sources" but from authentic documents which I possess.

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I do not give names because I was under some espionage and I know what the totalitarian government does to its critics. One government employee sent word that it would not do for him to see me, but that his views would be conveyed by a friend. Roman Catholics pretty much evaded me. Of fifty persons quoted, only two or three are practicing Catholics, many are Protestants, and most are "liberals." With one exception their names were given me by Protestant leaders or by these persons themselves. Some of the severest statements are by Protestant sympathizers, and the most damaging were by two government officials.

I wish Dr. Inman were right in his intimation that no teachers are now required to sign a contract saying, "I declare that I am an atheist," but information from Mexico within a week is to the contrary.

I submitted my analysis to two Mexican Protestants who approved it in substance; the proofs were read by the man whom I regard as the best informed, and his suggestions were adopted; by a Catholic whose corrections I could not accept; and by a man who is deeply sympathetic with the Mexican social program and who spends several months a year in Mexico. He made a change in one sentence. A leading officeholder of the government told me that as an objective and factual study my volume could not be challenged. Finally, the recent deputation of three from the American Committee on Religious Rights and Minorities stated that they

found my main facts and conclusions substantiated.

I simply could not permit my sympathy with the Six-Year Plan to blind my eyes to the fact that the present State in Mexico is following Russia in substituting a mechanistic, materialistic, humanistic *ideología* for the spiritual interpretation of human life. The technical adviser of the Department of Education, whose special field is that of advice on religious issues, told me that his was the purely mechanistic viewpoint.

I voiced no judgment on Protestant policies, but printed what a representative group prepared and simply suggested that Protestant agencies restudy the situation.

Dr. Mariano Azuela summed up one of my conclusions when, on being asked which he would choose, the old autocracy of the Church or the present totalitarianized State, he said, "It is six of one and half a dozen of the other." While I admire Dr. Inman and his loyalty, I had to tell a story which was as deep a disappointment to me as it is to him and I regret that the present government has violated his confidence in it. With him, I hope it will change.

CHARLES S. MACFARLAND.

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Dr. Walker's interpretation of St. Paul pictures him as gaining "power" through a great conception of Christ, through a new kind of freedom, through crucifying self, through prayer and through union with the brotherhood. He also describes a life which is released by a sense of forgiveness, a life whose mainspring is gratitude, and a life which is nourished by a great hope of the life beyond.

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thoughtful and stimulating book as a contribution to bridging the gulf. It is a highly readable interpretation of the positions to which the best Christian scholarship has led. The title, based upon Jesus' word about discerning the "face of the sky" while failing to discern the "signs of the times," indicates the author's sense of the gravity of present problems.

The first part has to do with the historic basis of the Christian faith—the origin of the Bible, the religion of Jesus, and what happened to it. The religion of Jesus is set in sharp contrast with many subsequent developments in ecclesiastical organization and dogma. The religion of Jesus was "dynamite"; the religion of the Church today is too safe and comfortable.

The second part deals with world issues that Christianity faces today, especially social justice and world peace. "A League of Religions for Peace" is proposed. The union of Protestantism is held to be essential to its influence on the world at large. The concluding chapter emphasizes the danger of liberalism's drifting into "agnostic humanism" and pleads for devotion to the central realities of Christian faith, freed from the exaggerations of either fundamentalism or modernism.

"The Sky Is Red" is penetrating in its diagnosis of our religious and social scene, challenging but sensible in its proposals for action, forward-looking in its outlook on the Church, and infused with a spirit of high-minded devotion.

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Edited by ALBERT BUSHNELL HART and WILLIAM M. SCHUYLER

American Year Book Corporation, 229 West 43rd Street, New York. \$7.50.

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God and the Common Life

By ROBERT L. CALHOUN

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It is an arresting volume. Professor Calhoun of the Yale Divinity School finds our world secularized and self-centered, while religion tends to be lost in formalized piety. It needs to become integratedly pervasive in everyday life. Protestantism has not only countenanced, but to some extent has sanctioned an unsocial and materialistic civilization. Religion and ordinary day-to-day life are shown to belong together. The latter constitutes a *vocation* which should be inherently religious.

"The Day's Work as Vocation" is our first study. We need a Christian doctrine of vocation. It must include both the "putting forth and development of an individual's constituent powers" and "a willing contributive share in the world's work and the common life." That call "comes ultimately from God." Then follows the fitting of this doctrine "into a wider theological pattern." God is described as "creator-redeemer, living mind at work." He is transcendent and communicatingly immanent.

C. S. M.

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By MORGAN WATCYN-WILLIAMS

Round Table Press, New York. \$1.50

This reinterpretation of the Sermon on the Mount, by a leader in the religious life of Great Britain, in terms of the situation which we face today, has a quality of singular freshness. It is doubtful whether any recent writer has succeeded so well in penetrating so deeply into the significance of the beatitudes for the personal, moral, social, economic, and international problems of the modern world. The beatitudes are regarded neither as literalistic rules nor as Utopian dreams, but as the laws (or "ways") of the Spirit of God's Kingdom.

They are "laws" in the scientific, not in the legal sense; they are generalizations about the life of the Kingdom based on Jesus' own experience and insight.

This is a volume which is thus far too little recognized on this side of the Atlantic. Preachers will find in it a rich mine of suggestive material for interpreting the New Testament to their people. Leaders of Bible classes could not do better than make it the basis of group study and discussion. Individual readers will find in it inspiration of a high order.

Creative Christianity

By SHAILER MATHEWS

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The well known Dean of the Divinity School of the University of Chicago outlines with clarity the social areas in which Christians, rather than abstract Christianity, have been a creative force. Strictly speaking, Christianity has been "a ferment in social changes rather than an initiator of such changes." Its essence is its power to transform. The very structure of our social life demands that social forces and social action should be "brought under moral control." "Religious progress waits upon moral discontent." Man's "social relations need to be evangelized." Our controversies are no longer between philosophies of Christianity but 'between religion and atheism, religious liberty and a totalitarian state, between individualism and communism.'

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history, life after death, and the sacramental character of the universe as the vehicle of the Divine Spirit.

This is a large volume of more than 500 pages, rather expensive, and not one which yields its treasures to those who skim through it cursorily. To those, however, who are willing to give the time and energy required for sustained thinking it is one of the most rewarding and fruitful treatises that have appeared in the theological and philosophical field during many years.

S. M. C.

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philosophy of life," and (2) the inner conflict with humanism, a lifeless claim of mysticism, and a limited sacramentalism. Dr. Kerr finds light in the attitude of the Bishop of Gloucester, who distinguishes, in the Lausanne discussion, the difference between "Sacramental Grace" and the unity of Christians on "Sovereign Grace."

"God: the Eternal Reality" is the title of a chapter which, in its affirmations, is impelling. It sets the idea of God of the Reformers, especially Calvin, over against the "haziness of mind" induced by the misuse of physical science, of mental science with its Behaviorism, comparative religion and historical criticism. He sees, however, promise of a change of mind or emphasis among scientists and in literature and philosophy.

I was glad to see the heading, "Sovereignty and Social Justice," less because of its interpretation of Calvin and his Geneva State and more on account of its application of the Calvinistic "demand for righteousness" and its corollary that "it is only in the presence of moral character that social and economic problems of this or any generation can be solved." "Not one of the bewildering questions of our age can be solved by legal coercion." Calvin's idea of education has some lessons for an age in which "secular education has all but overwhelmed the effort of the Church to continue the ideals set forth in the best traditions of its history." "The Christian Church will not get far with a program of social and industrial justice based solely on humanitarian motives." "There is something more to be done than to cultivate the good in the world." "We must root our sociology in our theology." "The Kingdom we seek is the Kingdom of God."

C. S. M.

Facing Two Ways

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The husband, broken in health, grows increasingly radical. He visits America to study labor and social conditions in the West. His wife joins him after six months and enters a school for stenography and typing. Her husband, wishing to see what is taking place in Russia, is thwarted by the Japanese Government. This is the beginning of his disappointments, disillusionment, and reaction against liberalism, which brings increasing estrangement from his increasingly liberal and progressive wife, whose contacts with such American leaders as Mrs. Carrie Chapman Catt and Mrs. Margaret Sanger start her on her life as an outstanding progressive leader in Japan.

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Any Occidental desiring to gain real insight into the throbbing life of present-day Japan, and especially of its women, can find no more interesting guide for his reading. Baroness Ishimoto is manifestly a woman of rare intellectual power, high social idealism, and exceptional gifts as a writer.

SIDNEY L. GULICK.

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This "application of ethical principles to political relations" by the Professor of Philosophy in the University of Indiana, is a valuable contribution in a field of pressing public interest. Certain contemporary trends are threatening the privileges of free people and will be diverted only by those who, like the author, can translate abstract principles into an effective political philosophy.

Professor Robinson sets forth the "three orders of an ideal state," the private, the public, and the cultural order. The ultim-

mate source of the desirable qualities in the first two orders is the cultural order. "The ideal state will be one in which the cultural order is given its rightful place of superiority over the other two orders. . ." The author's analysis of the conformity of actual states to the ideal is presented in three convincing chapters tracing the Soviet State, Dictatorships and Representative Democracies.

It is a volume that should be made compulsory reading, if there are to be any compulsory courses in the modern university. It should be equally valuable to those entrusted with the guidance of public opinion. One seldom finds a volume in the field of philosophy written in such lucid and penetrating paragraphs, presenting so convincingly the case for the "humanities" in contrast with the demands of applied science and the economic order. "The chief weakness," the author writes, "of the cultural order in representative democracies is to be found in the over-emphasis that has been placed on science and art as compared to religion. This is likely seriously to affect the qualities of character of the people, even to such an extent as to make future citizens of representative democracies incapable of maintaining their governments." If, as Dr. L. P. Jacks once said, the difficulties of the modern world are largely due to our ethical apathy and moral inertia, this book is a welcome addition to that small number containing leading ideas of such potency as to be useful in advancing the moral quality of political life in free countries.

P. A. S.

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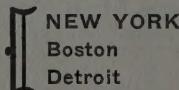
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